

THE CHALLENGE OF SOCIAL SERVICE

PRICE, TWENTY-FIVE CENTS A COPY

THE CHALLENGE OF SOCIAL SERVICE

1. It is a challenge to fathers and mothers and all social workers to lift the burdens of labor from childhood and to make education universal.

2. It is a challenge to the men who make and administer laws to organize society as a school for the development of all her citizens, rather than simply to be a master to dispose of the dependent, defective, and delinquent population with the least expense to the State.

3. It is a challenge to all citizens to rally to the leaders of social reforms, so as to secure for the nation civic righteousness, temperance, and health.

4. It is a challenge to American chivalry to see that justice is guaranteed to all citizens regardless of race, color, or religion, and especially to befriend and defend the friendless and helpless.

5. It is a challenge to the Church to prove her right to social mastery by a universal and unselfish social ministry.

6. It is a challenge to the present generation to show its gratitude for the heritage bequeathed to it through the toil and blood of centuries by devoting itself more earnestly to the task of making the nation a universal brotherhood.

7. It is a challenge to strong young men and women to volunteer for a crusade of social service, to be enlisted for heroic warfare against all destroyers of social health and justice, and to champion all that makes for an ideal national life.

THE CHALLENGE OF SOCIAL SERVICE

EDITED BY
JAMES E. McCULLOCH

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AUTHOR
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INTRODUCTORY NOTE

THE second session of the Southern Sociological Congress was held in Atlanta, Ga., April 25th to 29th, 1913. Ninety-six speakers were on the program. All the important addresses and findings of this memorable convention are published in a handsomely bound volume of over 500 pages, entitled "The South Mobilizing for Social Service." The six addresses in this booklet are published also in this form by special request of many members and by the aid of the founder of the Congress in order to give these messages a wider circulation than is possible through the larger volume.

EDITOR.

THE SOCIAL PROGRAM OF THE CONGRESS

THE Southern Sociological Congress stands:

For the abolition of convict lease and contract systems, and for the adoption of modern principles of prison reform.

For the extension and improvement of juvenile courts and juvenile reformatories.

For the proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic, and the feeble-minded.

For the recognition of the relation of alcoholism to disease, to crime, to pauperism, and to vice, and for the adoption of appropriate preventive measures.

For the adoption of uniform laws of the highest standards concerning marriage and divorce.

For the adoption of the uniform law on vital statistics.

For the abolition of child labor by the enactment of the uniform child labor law.

For the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

For the suppression of prostitution.

For the solving of the race question in a spirit of helpfulness to the negro and of equal justice to both races.

For the closest co-operation between the Church and all social agencies for the securing of these results.

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THE SOCIAL PROGRAM OF THE CHURCH

PROF. WALTER RAUSCHENBUSCH, D.D., ROCHESTER, N. Y.

It is Sunday afternoon. I am to speak for the Church and to the Church. What special contribution can the Church make to the solution of our social questions? The Church is by far the most powerful voluntary organization in our country. All the fraternal organizations taken together number only about twelve million members. All the Churches of America together number about thirty-three million communicants. The Church has a majestic history, beside which all other organizations are mere upstarts. It has the Holy Book with its tremendous dynamic of freedom and righteousness. It is organized for the highest ends, the only organization created solely for the kingdom of God. Business is for money and moves toward profit. Statesmanship seeks the good of the people, but necessarily moves toward concrete minor ends and must adapt itself to immediate needs. On the other hand, the Church should seek out the polestar of justice and truth and lay down the permanent north and south lines of all human action, planning all social life according to the will of the Eternal.

Therefore, the Church should have the highest and bravest, the most far-reaching and revolutionary social program. It has such a program in the idea of the reign of God on earth. Every time we recite the Lord's Prayer we pray for an ideal social condition on earth: "Thy kingdom come. Thy will be done on earth." What wrong would survive and what rights would be suppressed if that petition were fulfilled?

But, if we ask for any detailed program to realize this social reign of God on earth, where shall we find it? Shall we look in the ancient creeds of the Church, the Nicene, the Athanasian, the Creed of Trent, the Westminster Confession? You will find in these creeds affirmations about purgatory and prayers for the dead, about predestination

and the antichrist, but only in a few will you find even a germ of a social program for the Church.

This is not strange if one understands the history of religion, and also if one understands how recent scientific social thought is in the modern world. Adam Smith's "Wealth of Nations," which marks the beginning of modern political economy, was published only in 1776. The Church, in common with all humanity, lacked a scientific understanding of social laws. The very idea of a continuous, systematic, conscious, and determined social progress is new. To-day there is a concerted movement running through all the civilized nations. Humanity is on the march, and one social group after the other is falling in line. But this is a situation unparalleled in history, and when God looks upon this earth it may seem to him the most wonderful thing he sees here.

To-day a social program is becoming possible, and in the last five years a number of great denominations have formulated a definite program for social action and advance. The program adopted by the Federal Council of the Churches in 1908, and expanded and reaffirmed in 1912, comes nearest to being a definite social program of the Protestant Churches of America. If it had been adopted and measurably carried into effect fifty years ago, how much of sin, of shame, of degradation, and of death would it have saved our country? Let me read to you this program:

"The Churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development for every child, especially by the provision of proper education and recreation.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the abatement and prevention of poverty.

"For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"For the conservation of health.

"For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

"For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the principle of conciliation and arbitration in industrial disputes.

"For a release from employment one day in seven.

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the product of industry that can ultimately be devised.

I said that the Church has no formulated social program. But it has always had an unwritten program wrought into its very constitution and life. You know that the destiny of our lives is not determined by formal resolutions so much as by the deep-running forces of our nature. Here is a girl in high school, vowing that she will never marry, but will devote herself to the high ends of art. But all the time Nature has her by the hand and is leading her toward love and home and the children that are to be. Paul said that he was called to the ministry while yet in his mother's womb.

So with the Church. Its program was set for it in its historical origin and in the mission for which it exists. Its origin is Jesus Christ. Its mission is the reign of God on earth. We have misunderstood and forgotten both. But the Church cannot get away from either; they make up her

destiny. The history of the Church is a strange mingling of sin and holiness. She has caged Christ in her temples, blanketed him in her vestments, muffled his voice with her theologies, and for centuries, if he had reappeared in the midst of his own Church, the Church would have imprisoned and killed him with far greater precision than the Jewish Church did it. Yet she cannot keep him down. His ideas always reëmerge. His spirit is always reincarnated. At her worst times Jesus still haunted her; at her best times he overpowered her. He is always struggling for utterance in her life. Paul says that the Holy Spirit prays in us with groanings that cannot be uttered. So Christ seeks utterance in the life of the Church. He is her subconscious mind. The Church ought to be the socialized mind of Christ.

Have you ever felt an overwhelming sense of the social wrong about us or seen a real vision of possible justice reigning in humanity? If you have, "quench not the Spirit." This is your chance of experiencing inspiration. From the subterranean reservoirs the surface waters come up: sometimes as an artesian well; more often as a spring bubbling up under the root of a tree on the hillside. So the inspiration of Christ may come as a storm over the soul, or as a gentle welling-up of the water of life. But in such experiences you may pass through a mental regeneration that will make a social Christian of you, and bring you in line with that inwrought semiconscious social program which the Church had had from the beginning.

Can we undertake to state a few of the fundamental demands of this program of the Church?

1. It is part of the program of the Church to establish as an automatic conviction in the popular mind the belief in the worth of a man's personality. Jesus always recognized it, not only in the finer and nobler specimens of humanity, but in the poor and sinful. He rejoiced when the publican showed that he too was a child of Abraham. He championed the great sinner and pointed out the beautiful tact of her affection. Why did he stoop down and write in the dust when they dragged that woman into the temple before him fresh from her sin? Was it not because he

could not bear to look on her public shame? He put the same penalty on calling a man a worthless fool which others had put on murder. It is a murder of the soul to paralyze a man's sense of his own worth.

The Church must stand for the same valuation of human personality. The State sees in the man a citizen, a producer of goods, a soldier. The Church sees in him also a soul, a child of God, a brother of Christ, a being of eternal value even when he is at his lowest.

There is a tremendous social program simply in that affirmation. A man is not then a mere thing, a blind productive tool, a mere "hand," not a commodity that can be bought in the cheapest market and used up like any other raw material to make wealth for stockholders. A woman is not a mere instrument for pleasure. Woe to us if we crush or make hideous the image of God! This is enough to settle the attitude of the Church toward pauperism, unemployment, child labor, prostitution.

The Church must create respect for the worth of a man, not only in others, but in himself. It must rouse him from his self-contempt and put aspiration and hope into him. It must create in him the Christian combination of self-assertion and self-surrender. In the past it has taught the latter more than the former. The ruling classes always and everywhere resent an increasing self-assertion on the part of the working class as if it were the beginning of evil, whereas it is really the beginning of virtue.

2. One special part of the social program of the Church is to care for those who are least capable of caring for themselves. Jesus emphasized the interest in "the least of these" as a mark of discipleship. Whoever offended "one of the least of these" and harmed his spiritual stature deserved a millstone around his neck. He always stood at bay over the little ones, as if he said to cruel and Pharisaic society: "Don't you dare to hurt my little sister and brother!" The State must adjust itself to the average man. The Church must especially adjust itself to those who are below the average. The Church has always had that spirit in it, but it has often pauperized those whom it desired to help by

its charity. If it now adds scientific knowledge and preventive methods to its ancient love, it will have a social program.

3. It is part of the program of the Church to help all men to a full salvation. But a decent material and spiritual environment are necessary to a full salvation. It is mockery to plant a seed and give it no soil to grow in. It is a crime to beget a child and create no family life in which that child shall be nurtured. So it is but half of our religious work to summon young souls to a noble and holy life if we then pay them \$3.50 per week, place them in slums, and let the soot of sin settle all over them. Let us combine our doctrine of regeneration with common sense, as in fact we do in the case of our own children. My Christian friends who oppose the doctrine of the saving or damning power of environment have given away their case when they fight the saloon. The saloon, with its tastes and smells and pleasures, is part of the environment of the young. If environment counts for nothing, why do we not preach salvation and let the saloon alone?

4. The program of the Church always and everywhere involves that it shall bring redemption to the lost. The delinquent and criminal classes are surely the lost. They are the sheep that have strayed off while the rest of us have stayed within the fold of respectability. How does the redemptive program of the Church affect penology? Hitherto the treatment of delinquents and criminals has been determined by the instinct of fear and revenge on the part of the possessing and powerful classes. There has been very little redemption in it. In fact, we might well say that prison life cuts off most of the saving influences. It takes a man away from his wife and all womanly influences. It shuts him off from the light that shines in the faces of children, from the good will of friends, from the wholesome influence of useful labor, from the chance of earning and the hope of providing for the future. It leaves only the saving influence of solitary brooding and meditation. We do not subject our prisoners to a maximum of redemptive influences, but to a

minimum of redemption. For ages we have put them as near hell as we could.

It should be part of the permanent social program of the Church to change our vindictive penal system into a reformatory and redemptive system. As Christians we should back up those judges and public officers who are trying to do it. One sure step in that direction is to abolish contract labor in the prisons. I pray for the blessings of God on this Congress for setting a declaration against contract prison labor at the head of all its declarations. It is hard enough for a poor man to fall into the hands of an exploiting corporation. But when the State uses its coercive powers to back a prisoner into a corner while the corporation exploits him, such a situation cries to Heaven. It is essentially the same combination which made the Congo rubber trade infamous. You and I are the State. What the State does, we do.

5. It is the social program of the Church to create a spirit in men that will make wrong intolerable to them. We are all keen about our own wrongs and indifferent to the wrongs of others. We are keen about the wrongs of our own class; but when our social sympathy has to pass over to some other race, or nation, or religion, or class, the cry for help beats against sound-proof walls. It is as if a bit of rubber were inserted in the electric circuit of sympathy. Industrialism de-sensitizes us against wrong. The Church must sensitize. Woe to the Church if it ever sanctions indifference or contempt between nations, or religions, or social classes, or human races, circumscribing thereby the area of love and checking the growth of the Christian spirit among us! Woe to the Church if it ever dopes men with spiritual anæsthetics by half-true doctrines about the value of suffering and poverty! It then becomes a traitor force in human society.

6. It is inherent in the social program of Christianity to reach out beyond all minor groups toward a realization of all humanity. So Jesus reached out beyond the boundary of Judaism toward international humanity. The Church was the pioneer in making the idea of humanity effective in

the ancient world. All our modern developments are calling for an international organization of the nations in the interest of justice and peace. This is an immense task for generations to come. The interests of the State may often be against it. The Church must support that movement with its great moral force. It must teach us all an undying hatred for war, not simply because it is expensive and damages trade, but because it kills and brutalizes men and is the reverse of the kingdom of God.

The Church must not usurp the place of the State, nor meddle in party politics. But the doctrine of the separation of Church and State becomes a danger when we forget that the Church is one of the chief molding forces within society. All righteous action becomes easy when the Church coöperates with it. Then freedom, justice, and fraternity become realizable. If the Church opposes such causes, they must struggle painfully toward partial realization or failure. The Church is so powerful that it can tie up all progress if it is so minded. Let us pray that we may have not only stronger Churches, but also the right kind of Churches.

Thus, there is an immense unfulfilled social program contained in the personality and mind of Jesus Christ and in the mission to realize the reign of God on earth. Any teacher or leader who is concerned only in personal ethical conduct is sure to slight and misdirect even that. All social questions are moral questions on a large scale. We must convert our half-conscious and ill-defined ways and methods into clear and concerted plans.

This is the call of the new age to the ancient Church. I believe that it will meet the call because within it is the never-dying, ever-youthful, ever-insurgent Spirit of Jesus Christ.

THE DRAG ON MODERN CIVILIZATION

REV. HENRY STILES BRADLEY, D.D., WORCESTER, MASS.

MY purpose to-day is to make a very rapid survey of the progress of the human race from savagery to the present state of civilization, point out the more important stages in its advance, and the reason for each forward movement, and then consider one of the most serious clogs upon present civilization, with a suggestion as to its elimination.

If we accept the estimates of the best-informed students in geology, anthropology, and history, we shall allow for the time of man's residence on the earth a little more than 100,000 years. Of this time, about 75,000 years were spent in savagery, about 20,000 in barbarism, and about 7,000 in civilization.

Let us follow the student as he further subdivides these periods into three each. We shall then have three stages of savagery, three of barbarism, and three of civilization.

The first period of savagery began when our early human ancestors emerged from their long contest with the other animals of the earth and took their places at the head of the created line. They were human beings, but that is about all one could say for them. They had no written language, no speech; they wore no clothes; their food consisted of raw fruits, nuts, and vegetables; they made their homes in trees.

The first great step forward came with the discovery of the use of fire, which marks the beginning of the second period. Fire enabled early man to extend his dominion, for by its use he was able to temper climate, and for the first time in his history could live beyond the limits of tropical and subtropical zones. It enabled him also to cook his food, and rendered digestible many articles which before he could not eat. During this period the first great migrations of the race began.

The third savage period began with the invention of the bow and arrow. These weapons enlarged the field and augmented the work done by the use of fire. They enabled

man not only to contend with ferocious beasts to better advantage, but also to bring down his game at a distance. The skins of the animals furnished him clothes and tents, and these made possible still further migrations.

The first period of barbarism began with the invention of pottery. Prior to that time there had been no cooking except that by roasting and broiling, but the discovery of the use of pots made it possible for early man to stew his foods, and so render much food suitable for consumption that before could not be used. It also meant greater cleanliness, since hot water is a better cleanser than cold water.

The second period of barbarism began with the domestication of plants and animals. Probably the first animal domesticated was the dog, but there followed in time the sheep, the ox, the horse, and the camel. This meant a still further extension of his territory. Man now became for the first time a traveler, a herdsman, and a dairyman. It also made it possible for him to have a home. He was no longer of necessity a nomad. It brought a larger independence because it made possible the individual ownership of property. Prior to this time property belonged to the family or the tribe. It also marked the beginning of a crude commerce, for the man who holds something in his own right is free to trade with his fellow.

The third period of barbarism began with the discovery of the process of smelting iron. Up to this time man had used only flint and stone implements. The employment of iron for weapons and implements meant more extensive wars and conquests, better cultivation of the soil, better roads, and better houses in which to live. It is probable that it also marks the beginning of art, for the reason that some leisure was afforded, and better implements made possible the expression of a dawning æstheticism.

We speak of these last three periods as barbarism because there was no written language. It seems a great pity that for lack of a method of transmitting to posterity the record of what was going on we have entirely lost the story of the experiences through which our early ancestors passed.

The first period of civilization began with the invention of hieroglyphics and written language. Here we have the first crude literary compositions. During the periods of savagery and barbarism early man had mastered climate and animals; during the first period of civilization he began the mastery of time. Before this it was impossible to leave to posterity the story of adventure, moral conflicts, dreams, and spiritual longings. It is true that oral tradition tended to supply this lack, but the story that passes from mouth to mouth from generation to generation becomes corrupt. No doubt many of the early stories of the human race which are recorded as fact were dreams which our ancestors found impossible to relate except as stories of actual happenings. It would be difficult to overestimate the importance of the power to transmit to posterity the record of the experiences through which the generations pass. By it each generation is enabled to see the struggles of those that have gone before, avoid their mistakes, and improve upon their successes.

It was during this first period of civilization that the Egyptians, Babylonians, Hittites, Phœnicians, Carthaginians, Greeks, and Romans flourished. That period was characterized chiefly by its wars. Man's efforts seem to have been centered upon subduing or exterminating his neighbor. The fighting, however, was with bludgeons, bows and arrows, spears, swords and battering-rams, and the conflicts therefore were chiefly hand to-hand grapples.

This period lasted about six thousand years, and during that time there seems not to have been one single important discovery or invention. The human race walked round and round in a circle. There is, however, one great exception which, while it may not be set down in the same category with the discovery of fire or the smelting of iron, must be reckoned ultimately as the most far-reaching of all influences. I refer to the religious development, especially to the teachings of the great prophets and Christ.

The second period of civilization was marked by the invention of gunpowder, the mariner's compass, paper-making, the printing press, and the astronomical work of

Copernicus. These five revolutionizing inventions and discoveries came about the fifteenth century. Up to this time man had regarded the earth as a flat disc, the center of a very small universe. He now came to recognize it as a sphere whirling through space. Gunpowder revolutionized warfare; the mariner's compass extended man's dominion to regions beyond the seas; paper and the printing press meant the wide diffusion of knowledge. Human intelligence developed marvelously. Such names as Shakespeare, Bacon, Columbus, and Galileo belong to this period. It lasted about four hundred years.

The third period of civilization began about the beginning of the nineteenth century, and must be regarded as in most respects the most remarkable period of the race. It was ushered in with the discovery of the steam engine and the invention of the loom, and there followed in quick succession the theory of evolution, the germ theory of disease, the aseptic treatment of wounds, the use of anæsthetics in surgery, etc.

We have seen greater changes during the last century than in the previous one hundred centuries. We moved forward from twenty-three to eighty chemical elements, from gunpowder to nitroglycerin, from the stairway to the elevator, from the candle to the arc light, oil and gas, from the sail vessel to the ocean liner, from sunlight to the Röntgen rays, from an opaque body to the transparent, from the flintlock to the automatic quick-firing gun, from the scythe to the combined harvester, from leather fire buckets to chemical engines, from block printing to Webb and Hoe presses and the linotype, from the spinning wheel to cotton and wool factories, from the goose quill to the typewriter and fountain pen, from pain to anæsthetics, from running sores to asepsis, from beacon fires to Marconigraphs and cablegrams, from wood and stone to steel building material, from drawings and paintings to photography, from the horse and mule to the automobile, from the needle to the sewing machine, from flint, steel, and punk to the friction match, from winter ice to artificial refrigeration, from sundials and grandfathers' clocks to chronometers set by electricity,

from unheralded weather to meteorology and weather bureaus, from the photograph to moving pictures and kinemacolor, from horse cars to railroads, from human musicians to self-playing instruments, from thirty-four years to forty-one years as the average longevity, from balloons to dirigible airships and biplanes.

Let me recapitulate briefly. Savage man's energy was directed to overcoming climatic conditions; the barbarian's was directed to the mastery of plants, animals, and minerals; the first stage of civilization was directed toward killing one another, one man trying to master his neighbor; the second period of civilization came in the direction of energy toward the accumulation of knowledge about the earth and the promulgation of that knowledge; the third period has been one characterized by scientific discoveries, the accumulation of wealth, and the mastery of pure physical forces.

What is left unmastered? What is the direction in which man must expend his energy in the days to come? What is the new line of advance? It was a long step forward from the little reap hook used by Ruth the gleaner who followed Boaz about the harvest field to McCormick's reaper or the combined harvester. Ruth's sickle placed beside a combined harvester seems quite insignificant. There was a long step forward from the needle with which Dorcas made garments for the poor in the little town of Joppa to the Singer sewing machine. The needle placed beside the sewing machine seems quite insignificant. There was a long step forward from the stylus Paul used in the Roman prison, when he signed his letters to his friends in Philippi, to the modern typewriter or linotype. The stylus placed beside the linotype seems quite insignificant. But if we should stand Ruth and Dorcas by the side of our modern women, and the apostle Paul by the side of our modern men, the contrast would not be so striking.

We have made tremendous advance in our discoveries and inventions, but have not made much in folks. About the only realm of which we can think that man has not made a serious effort to master is the realm of self. Not until our day has man's attention been turned seriously to

the scientific development of the race or the improvement of the human species.

Luther Burbank, by taking advantage of well-known biological laws, produces thousands of varieties of new plants in a single lifetime. Man has taken the crude wild dog and by selective processes developed such varieties as the mastiff, the St. Bernard, the Newfoundland, the greyhound, the setter, pointer, collie, beagle, poodle, pug, hound, Eskimo, terrier, spitz, etc. He has produced at will dogs for drawing loads, dogs for running, dogs for fighting, dogs for scenting, or dogs for mere playthings. He has taken the wild horse, and by employing well-known biological laws has produced such varieties as the Percheron, Belgian, Arabian, Clydesdale, Suffolk, Shetland, etc. He has made at will horses for drawing loads, horses for running, horses for trotting, horses for pacing, or tiny playthings for his children.

He has done quite as much in the vegetable kingdom. He has developed the wild rose hip into the Ben Davis, the Northern Spy, and the Golden Pippin apples. He has developed the wild poisonous embryonic almond into the Crawford, the Chinese cling, the Elberta peaches, nectarines, prunes, plums, etc. He has developed the wild gourd into the Rocky Ford cantaloupe, the Georgia watermelon, and the New England pumpkin. He has developed the roots of the deadly nightshade into the Irish potato, and the fruit of the nightshade into the tomato. Some of us have lived long enough to see the last stage of this development. We can remember the little red berry of our grandmother's garden called the love apple. This has been developed into the modern tomato, which is used as food on all our dinner tables. He has taken the wild grasses of Asia and developed them into wheat, oats, rye, and barley. He has taken the wild dog-rose and multiplied its petals and developed it into the Porneron, the Jacqueminot, the Bride, the La France, and the American Beauty roses. He has taken the wild aster and developed it into the chrysanthemum.

It is a long step forward from the canoe to the Olympic; from the signal fire to the Marconigraph; from the sled to

the electric car; from the hot rock to the cooking stove; from muscular strength to dynamite; from hieroglyphics to literature. But it does not seem such a long step forward from Mineptah and Plato and Aristotle and Julius Cæsar to Tom Smith, Dick Jones, and Harry Brown.

We are looking for the line of advance. Is it possible that there are forces which are in man's reach which, intelligently utilized, would bring about as sweeping, far-reaching, and beneficent changes as any of those which have taken place in the past? I think so. I believe that it is quite possible, though it may be difficult for us to project humanity upon its tenth period. Let me call attention to only three things—a discovery, an idea, and a method—which I believe are now either working or can be made to work toward the advance of which I speak.

First, a discovery. I refer to flying machines. I look upon them as of such importance that they may be characterized as world-revolutionizing. One of the greatest economic burdens upon the nations of the world to-day is that produced by war. The United States, Europe, and Japan are expending each year fifteen hundred million dollars for war. I shall not be surprised if within ten years the science of aeronautics is so nearly perfected that the navies of the world will be worthless. They are almost so to-day. When one man in a small machine which weighs only a few hundred pounds can fly over a warship and drop a few pounds of dynamite on it and send it in half a minute to the bottom of the sea or to the junk pile, it seems to the average taxpayer the height of folly to put a million dollars into a dreadnaught.

The second is an idea. It is not a new idea; it is as old as Jesus of Nazareth, but it is new in the sense that it has been reborn in recent times. I refer to humanitarianism, the idea of human brotherhood. I speak of this as having been reborn in recent years. You will recall that Chief Justice Taney, as a side remark, in a decision rendered only a half century ago, said that negroes had been regarded in America as beings so inferior that they had no rights which a white man was bound to respect. Mr. Prichard, the

English historian, tells us that at the beginning of the nineteenth century there was a serious discussion in England over the propriety of civilized Europeans killing the aborigines of Australia in order that they might feed their flesh to English dogs. There has been a tremendous movement manward since those days. Great missionary movements have swept around the earth. To-day it would be impossible to find a sane man in the United States who would say that the poorest negro in darkest Africa or the most depraved or superstitious individual in Tibet had no rights which we are bound to respect.

The third thing is the method. I refer to eugenics. We have been, and are still, trying to drive the human race uphill with the brakes on. Of all the drags upon the human race to-day, the heaviest are war and bad germ plasm—the reproduction of the unfit. I shall not at this time speak of war, but shall call attention to a few facts relating to reproduction of bad germ plasm.

First, I would have you note that the burden upon civilization due to bad breeding is increasing. From 1890 to 1910 the insane persons in the asylums of the United States increased from 74,000 to 250,000, the number of criminals increased from 82,000 to 115,000, juvenile delinquents increased from 15,000 to 23,000, paupers increased from 73,000 to 85,000, eleemosynary patients increased from 112,000 to 250,000, institutions for the insane increased from 162 to 372.

Four per cent of our population belong to this class of insane, idiots, feeble-minded, etc., and the care of them is one of our heaviest economic burdens. We are spending every year in the United States \$30,000,000 for the maintenance of hospitals and such institutions for the care of these dependents. We spend \$20,000,000 for insane asylums, \$20,000,000 for almshouses, \$13,000,000 for prisons, \$5,000,000 for the feeble-minded, deaf, and blind. The 723,000 persons of this class cost us yearly nearly \$100,000,000.

What is the remedy? The first thing I would suggest is the diffusion of the knowledge of these conditions. Such organizations as the Southern Sociological Congress I am

sure will help by the publication of its proceedings and by the reports of its work through the daily newspapers; but I believe we shall need to make our instruction far more elementary and see that it is more widely diffused than can ever be done by such institutions as this Congress. It is a matter that must be taken up by all the schools of the State, public and private. I am not here to find fault with our public school systems—they have done fairly well—but I do maintain that it is utterly stupid and inexpressibly foolish and henceforth will be criminally negligent for us to continue year after year to require the boys and girls who go into our common schools, public schools, and high schools to familiarize themselves with a little of Latin, Greek, French, and German, and to insist that no boy or girl can be graduated from a college or university without being able to demonstrate that the square described on the hypotenuse of a right-angled triangle is equal to the sum of the squares described on the other two sides, while they may be absolutely ignorant of the fundamental laws of biology. We have gotten into an old rut, which was started in mediæval days, and still insist that no man is an educated man, or has the right to call himself cultured, who has not taken a course called “classical” in some college or university. We talk in high phrases about the cultural advantage of Greek roots and Latin declensions, and are neglecting the basic principles of reproduction. I do not believe that any boy or girl should be allowed to pass through the common schools of our State without an accurate knowledge of the fundamental laws of reproduction. The old bogey of immodesty must not frighten us any longer. Not one child in a thousand to whom such laws are explained will be unprepared for them. No boy or girl is allowed to pass through our high schools without knowing that H_2O stands for water. I have no complaint to make with that. But I do maintain that it is of infinitely more importance that they should know that insanity, epilepsy, feeble-mindedness, and scrofula are absolutely transmissible from father to son, and that if one yokes himself to a companion afflicted with any of these diseases he is mathematically certain to

reproduce offspring of the same sort if the union produces progeny at all.

The second thing I would suggest is that society and the State shall undertake a more vigorous campaign of elimination of these diseases than it has ever done. We are doing something in that direction, but nothing like as much as we ought to do. It is not only necessary that the State should withhold a marriage license from this class which makes up 4 per cent of our population, but go further and see to it that they shall not reproduce. That might be accomplished by the absolute segregation of the sexes from the earliest years of maturity; and while other measures, some of them surgical, have been suggested, and have been legalized in nine of our States, segregation is probably the best method. If it should be carried out with scrupulous care, this class would practically wholly disappear within one generation.

I wish to call attention to the fact that the specialists in insane institutions estimate that at least twenty-five per cent of all who belong to this dependent class are what we know as alcoholics. And yet our cities and States are going ahead year after year licensing institutions to make dependents.

Is it not time for us as intelligent men and women to apply the fundamental laws of biology to ourselves? Is not the direction for future development in the way of the elimination of the unfit and the improvement of the great racial stock? I firmly believe that if the fundamental laws of reproduction are observed we shall find that the stage of development which I would call the tenth stage of civilization will be as far in advance of that in which we now live as our electric age is in advance of the rowboat and the ox cart.

CONTROL OF SOCIAL DISEASES

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THAT I may not be misunderstood by what I shall say later, I should like at the outset to define my position and my convictions with regard to the so-called social evil. I do not advocate nor recommend segregation, reglementation, inspection, medical or otherwise, official recognition, or tolerance as a remedy for the social evil or the diseases dependent thereon. I believe in one standard of morality for men and women alike. I do not believe in a standard of morals, nor in the conventionalities of a society that permits, condones, and winks at the habits of the male prostitute, who, after all, is responsible for and supports the evil, and receives him without censure or question within the sacred folds of Church and society, and at the same time forever condemns and ostracises the female, who, often in her weakness and faith in man, is misled and misguided by him who should be her friend and protector. I believe in stringent laws and legislation and the enforcement thereof against the white slave traffic. I believe in an earnest, honest, and aggressive campaign of education in the schools and in the homes, teaching the physiology of sex and sex hygiene, discarding absolutely the cloak of prudery, false modesty, mystery, and secrecy regarding these vital questions.

Let the boys and men know that every time they enter a house of prostitution they are coquetting with a ghastly probability; that they may wreck and ruin their own health, and that, if married, or prospective husbands and fathers, they may bring dire disaster upon those who are dearest to them—their wives and children. Let them know that every visit they pay to a brothel is at the expense of their mentality; is paid to a house over the door of which should be written, "*Incurable insanity may be contracted here.*" I

believe that the full facts and horrors of these things should be far-flung, that this "conspiracy of silence" to which their growth is largely due should cease. I agree fully with Jane Addams that our duty is absolutely clear and simple; that it is high time to turn on the light, and that an enlightened public and a growing conscience should consider and know this ancient evil in all its hideous manifestations and should recognize in them the most malignant diseases from which humanity suffers, scattering misery, incurable invalidism, and death broadcast among the guilty and the innocent alike.

The people should be educated to know and feel that of all the vices that afflict society this is unquestionably the worst, and to longer tolerate it is a moral affront and an utter impossibility. I believe in and advocate the enactment and enforcement of adequate laws suppressing and abolishing all houses of ill fame and declaring all prostitutes public nuisances and a menace to the public health and safety—laws that will put out of commission this moral leprosy that is eating into the very vitals of the nation.

I believe in, and am in full accord and sympathy with, the good work now being done by the Church and ministry, by social workers and sociological societies, and by all the other good people who have the present and future welfare of the human race at heart. I believe that all of this work is potential for great and everlasting good, and I glory in and congratulate the good women who have had and are having the courage to publicly take up this great work. I believe that in time, through the instrumentalities of the agencies mentioned, this "consummation devoutly to be wished" will be attained, and I sincerely trust that it will be at no very distant day.

In the meantime, pending the consummation of these ends, I believe it is the duty of the medical profession, and particularly of the health officer, to throw his energies, his skill, and his ability into the breach, and do everything that lies in his power for the conservation of the health and lives of the people whenever and wherever they are in jeopardy, from any cause or source whatsoever. I believe

it is the duty of the health officer and the physician to look with fearless eyes the situation squarely in the face. He must recognize the fact that the people, men, women, and children, are being infected day by day with the deadliest of diseases, diseases that are filling our asylums with the insane, our public institutions with the blind, deaf, and crippled, our hospitals with the sick, our homes with women condemned to lifelong invalidism, and with feeble-minded children. These diseases are filling our jails and penitentiaries with criminals and our cemeteries with the prematurely dead.

It is high time, I say, that, while waiting for the moral correction and abolition of this great evil, we should do what we can for the physical, that we should hear and heed the groans and agony of the afflicted, and make, at least, an honest endeavor to lift this burden of disease from suffering humanity. I reiterate that I do not offer relementation, segregation, and inspection as a remedy for the social evil; but I do recognize that the twin evils of syphilis and gonorrhea stand forth to-day as the archenemy of mankind, and I do realize and believe it to be as much my duty as a health conservator to attack this enemy of my people as it is to attack any other class of diseases that are destroying those who have a right to and are looking to me for protection. I believe it is just as plainly the duty of the Health Department to ferret out, quarantine, and treat these diseases as it is to look for smallpox, leprosy, or plague; for we are all agreed that if social diseases could be eliminated, one-half of the misery and suffering of humanity would go with them.

So strenuously has this subject been tabooed by society in the past that the mere mention of prostitution and venereal diseases has been quite enough to stigmatize the speaker with immodesty. Thanks to a broader, more liberal, and saner education of the people, we can now approach and discuss these vital questions without shocking the conventionalities or putting to flight the modesty of our audience. Owing to this reticence and secrecy on the part of the public health workers and speakers, only a very small minority

of the people realize to what extent the human family is suffering from these diseases. There has been, and is, a woeful lack of knowledge, particularly among young men and women, concerning sex and sexual physiology, pathology, and hygiene. The first field in this great work is education. Educate the young, not only as to disease conditions, but as to matters of sexual hygiene. Let the fathers and the mothers get the necessary information, if they do not already know it, and impart it and impress it upon the children; the fathers upon the boys and the mothers upon the girls. Do not let any feelings of prudery or false modesty interfere with this imperative duty. The children will respect and profit by your information and instruction. They will get this information anyway. If you fail to give it to them, they will get it from other sources under very different circumstances, perhaps when it is too late. Take the boys and girls into your confidence. Teach them matters of sex hygiene. Do not make a mystery of these vital things. They have a right to know. Then teach them the horrors of the great red plague.

Now is the auspicious time, when the tide is strong in the direction of disseminating knowledge along other branches of medicine and public health work, to bring home to the family and people generally these truths. However great and profitable in the saving of life and the minimizing of suffering the work against other communicable diseases has been and will be, a still greater benefit may be conferred upon humanity by a well-directed, earnest crusade against the twin evils, the red plague of syphilis and gonorrhea, which are dragging thousands upon thousands through a miserable existence of disease and shame.

It is estimated that 50 per cent of the insanity of the world is due to syphilis. It is held by high authorities that paresis, general paralysis, softening of the brain, always ending in insanity, unless death ensues too quickly, are always due to this cause. This condition is simply one of the terminal stages of the disease. There were over 200,000 insane persons in the insane asylums of the United States last year, 100,000 of them due to these diseases. This num-

ber exceeds the combined enlisted strength of the United States Army, Navy, and Marine Corps. It exceeds the number of students in all of our colleges and universities combined. The insane population of our country is increasing at the rate of over 6,000 each year. There are nearly 50,000 people committed to insane asylums each year in this country. It costs over \$40,000,000 a year to care for them. If you add to this stupendous sum the economic loss by reason of the cases, you will find that insanity costs the nation \$175,000,000 a year, one-half of which is directly due to the social evil on account of syphilitic insanity alone. The economic loss to the government and public on account of insanity is greater than the total expense of the public school system of the country.

Ninety-five per cent of the blindness of children is due to social diseases, particularly of gonorrheal ophthalmia neonatorum.

It is believed, since we are better able to diagnose old cases by the Wasserman and other tests, that all cases of locomotor ataxia and of apoplexy occurring in subjects under fifty years of age are due to syphilis.

It is estimated that 250,000 cases of venereal diseases occur in New York each year. A very large percentage of the diseases of the eye, ear, nose, and throat are due to these diseases.

Many thousands of cases of diseases of the viscera, the causes of which, though suspected, were not definitely known until the Wasserman test came into practice, are now known to be of syphilitic origin. A large percentage of the diseases of the cardio-vascular system, 75 per cent of certain forms of diseases of the heart, diseases of the arteries, and aneurisms are due to syphilis.

A large percentage of tuberculosis is due either to inherited or acquired syphilis, which, by breaking down the resisting force of the individual, thereby makes him more susceptible to the ravages of the tubercle bacillus. It can now be shown that a great many of the cases of bone and joint diseases are due to this cause.

A large percentage of cases of cirrhosis of the liver,

certain types of neurasthenia, and brain diseases generally are due to syphilis.

Among the diseases peculiar to women, hospital and other statistics show that about 60 per cent of all of the cases treated in the various hospitals are due to venereal diseases; 80 per cent of all women who die from inflammatory pelvic diseases are victims of these diseases.

About 60 per cent of all operations performed upon women for pelvic diseases are due to social diseases, almost all of them ignorantly and innocently contracted by the women from their husbands.

It is conservatively estimated that 80 per cent of all men are victims to these diseases at some time during their career. Any practicing physician will tell you that in investigating and formulating a history of cases coming to him for treatment, it is exceedingly rare to find a man who has not been infected.

Seventy-five per cent of childless marriages are due to this cause, contracted innocently and unsuspectingly.

Eighty-five per cent of children born with syphilis and gonorrhea are either dead at birth, die very soon after birth, or are feeble-minded, blind, or crippled for life.

There are 35,000 girls drawn from New York each year to recruit the ranks in immoral resorts. It is believed by authorities and experts that *every* woman leading this life becomes infected sooner or later, usually very soon.

About 140,000 sick days were lost to the United States Navy last year on account of these diseases among the sailors; of the total enlistment for 1911, there were about 9,000 cases of this kind.

The cost of venereal diseases to the British Army each year is estimated at \$300,000,000, and there are 60,000 admissions to the hospitals each year from this cause.

In the Geneva Training School, at Geneva, Ill., at the State Reformatory for Women, out of a total commitment each year of over two hundred, 60 per cent of them are infected with these diseases at the time of their admission.

One-seventh of the total fighting strength of the army

and navy is incapacitated for duty for a greater or less time each year by these diseases.

These figures will show you how relentlessly this moral leprosy, this social cancer, is vitiating the manhood and womanhood of our country. These diseases have scourged humanity since history began, and they are preventable.

Every member of the social organism is vitally interested, whether he wants to be or not. You may be more vitally interested than you think.

Now, what are we going to do about it? The lives and health of men, women, and children hang in the balance. The dread weight and burden of these diseases has fallen pitilessly upon us for ages. No private, foolish, or selfish purpose must longer divert us from our duty.

The Health Department of Norfolk is making an honest effort to relieve and mitigate these conditions. While waiting for the other agencies, already mentioned, to relieve the situation as far as the so-called social evil is concerned, we are facing and fighting the results of the evil from a disease-producing point of view as health officers and sanitarians.

The Norfolk Health Department, so far as I know, is the pioneer in this country in making a persistent and systematic effort to control venereal diseases. I mean by this that we are the pioneers in making at least the effort to control these diseases—not in a perfunctory, half-hearted, timid, or apologetic way, but we are making a systematic, aggressive warfare and an earnest effort to control venereal diseases along the same lines that we fight smallpox, diphtheria, and other infectious and contagious diseases, and for identically the same reason—namely, the protection of the health and lives of the people.

In order to do this we have formulated certain rules and regulations governing this work, which rules carry penalties for violations, and we enforce them.

In the first place, we require registration, together with a full and complete description of the inmate—age, color, weight, married or single, how long the party has led her present life, correct name when we can get it, and the name

and address of nearest relative, etc. All of this information is on file in the Health Department.

We require the "landlady" to report within twenty-four hours the arrival or departure of any inmate, together with the description and history mentioned above, on printed blanks furnished her.

No new arrival is permitted, under penalty, to ply her "vocation" until she has been visited by a medical inspector from the department. We have four qualified physicians and one police officer assigned to this work. These physicians and officer regularly inspect each inmate in the city every fourteen days. Upon receiving a report of a new arrival in any of these houses the examining physicians and police officer visit the party. These officers investigate the history of the girl, and an attempt is made to induce her to return home, if she has recently left home or can go back. Failing in this, an attempt is made to induce her to make an effort to get employment in some other direction. This is left to the tact and judgment of the officers. If nothing can be done along these lines (and we have reclaimed many), a painstaking, thorough, and scientific examination is made, physical and mental. We frequently find these girls far deficient mentally, quite a number being of a pronounced moron* type. If we find the girl deficient mentally, or under the age of sixteen, and we fail to get her to return to her home, we then put her in an institution. If the person has an infectious or contagious disease of any kind—tuberculosis, communicable skin, eye, venereal, or other disease—we do not permit her to engage in the "traffic" for which she is there. Examinations and inspections along these lines are made not only of the new arrivals, but of all women of this class, every fourteen days. If they are diseased, we send them to the hospitals, or quarantine and treat them until they are pronounced cured. That focus of infection is immediately broken up. Occasionally we find them incorrigible and unruly, addicted to whisky and drugs. We then confine them in the city jail

*A moron is a feeble-minded person, of whatever physical age, having a mental age of between eight and twelve.

hospital and put them under treatment not only for the disease but for the drug and liquor habit also, but only those cases that we cannot handle through the other channels mentioned.

We hold the "landlady" jointly responsible with the inmates for all infractions of the rules and regulations. If they break quarantine, fail or refuse to abide strictly by the rules, we arrest and punish them, otherwise we treat them as kindly and considerately as we do other people. Reports are made daily to health department headquarters of every infected case, together with a complete history and disposition of the case, and the patronizing public is warned of the existence of the infection, by a method which we have worked out in the department. While it is not ideal and perfect, it serves the purpose fairly well. When we have a complaint made to the department, either by an infected person or his physician, we immediately send one of the examining physicians and an officer and investigate the complaint fully and treat the case according to developments.

Now under this system of medical inspection and examination we have detected, since the work began, about a year and a half ago, over six hundred cases of syphilis, gonorrhea, and other venereal diseases, and several hundred cases of other forms of communicable diseases. These foci of infection would certainly have been responsible for many thousands of cases. Many of them would have found their way into the homes, carrying diseases, chronic invalidism, and often death to innocent women and children. If the transgressor were the only sufferer, perhaps we could afford to pass the matter by; but so often his suffering is the least, and the innocent women and children, even to the second and third generation, have to bear the burden of his sin.

Now some observers say that they are opposed to any system of relementation or inspection because:

1. We do not reach or diagnose all the cases.
2. It increases immorality by throwing around these people the safeguard of inspection.

3. It increases prostitution, because the patronage is greater on account of the inspection.

Now, I am going to answer these objections frankly, honestly, and sincerely as to conditions in Norfolk as a result of the work.

The first objection, that we do not reach nor diagnose all of the cases, has no weight as an argument at all, and is hardly worth notice. We do not diagnose nor get rid of all of the cases of any infectious or contagious disease, but every one that we do detect and destroy is that much good done.

The second objection, that inspection increases immorality, is not in my opinion true, because the people who patronize these places are not to be deterred by fear of infection. They will, and do, take the chance; but the answer to this will be covered by the reply to the third objection, that it increases prostitution. This certainly has not been true in Norfolk. On the contrary, it has reduced the business nearly 50 per cent, as the official figures of the department will show. When we first put in our registration we had registered in Norfolk over 700 of these women. This number has steadily and persistently decreased month by month, until, at the new complete reregistration in February, we had less than 400. Why? Because this class of people do not like to be under the official noses of any department. They do not like to be held responsible. They do not like the rigid supervision and demands of the health department, and they go where they can ply their trade without molestation or supervision. That has been our experience in Norfolk. Nor do they leave these houses and practice prostitution clandestinely. We follow them up very closely. They usually leave the city.

We frequently, almost daily, get a report from a "landlady" that she has a new arrival. She tells her what the Health Department's requirements are, and when our inspector goes there, he is told that the party had returned from whence she came, saying that if she had to go through

all the requirements of the Health Department she would not stay in Norfolk.

Now, it is my opinion that, since this is true in Norfolk, the same would hold good elsewhere. It therefore reduces prostitution—at least it has done so in Norfolk.

We have reduced the number of prostitutes nearly 50 per cent, and we have reduced the average number of infections from these diseases 80 per cent, as I am prepared to show by data and statistics on file in my office and at the United States Navy reservations at Norfolk.

At the training and recruiting stations of the United States Navy at Norfolk there are on an average about 3,000 men, including marines. The medical department at these stations keeps in close touch with these men in every way. They are granted shore leave from time to time, and they all come to Norfolk. Before this work began they had an average of about 200 cases of venereal infections at all times; their average now is less than 10. These are the official figures of the medical staff at these stations and are accurate and reliable. I report daily to the stations every case of infection that we find, giving name, address, and character of disease. This is posted on the bulletin at the station and the men are warned not to go there. The navy medical men in turn give me the names of their infected men and they do not allow them to come ashore and spread the infection. So the work cuts both ways.

Now, I am assuming, inasmuch as we cannot get accurate data from citizens generally, that if the men from the navy and marine service are not being infected as they were formerly, and the infection comes from the same source, it is safe to assume that the balance of the patronizing public is being protected at the same rate. Besides, the practicing physicians assure me that they treat less than half as many cases as they did before we put into operation this work. Another thing that we have observed very strikingly is that nearly all of the infection that we get now (about 80 per cent) is among the new arrivals coming from cities where there is no inspection or supervision.

While the warfare in the past against prostitution has

been futile, it is impossible to conceive of a greater blessing or boon to humanity than its suppression and elimination. The public—men, women, and children, and children yet unborn—should and ought to be protected. Against the great red plague of venereal diseases there is no natural immunity—all are susceptible if exposed. While I am heart and soul in full accord with any and all movements to suppress and eliminate prostitution and the social evil and the diseases consequent thereto, I do maintain that the system of inspection and treatment as exercised at Norfolk is potential for great good in the detection and elimination of these diseases. It has not increased either prostitution or immorality. On the contrary, by a rigid system of surveillance, it has decreased both and at the same time reduced in our community venereal diseases at least 80 per cent. The system as practiced in Norfolk does not encourage prostitution, nor throw around a patronizing public any feeling or sense of false security, inasmuch as we make no attempt whatever to guarantee to the public the absence of infection in the segregated district as a result of our inspection. On the contrary, we do everything that we can to discourage any such feeling of safety, and constantly preach the great danger and the impossibility in many instances of detecting these foci of infection. We guarantee the public nothing but trouble if they will persist in these practices. Pending the final elimination of the social evil, we simply try, as conservators of the public health, to locate, quarantine, treat, and put out of commission these diseases exactly in the same manner and for identically the same reasons that we go after small-pox or any other infectious diseases that are a constant danger and menace to the lives and health of the people whom it is our duty to protect.

THE NEGRO WORKING OUT HIS OWN SALVATION

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NEGRO FARM OWNERSHIP: THE FACTS AND THEIR SIGNIFICANCE

I. The Facts

1. AT present the drift of negro population in the South is distinctly countryward.

During the last census period our negro population in general increased barely 10 per cent, but our negro farm population increased more than 20 per cent. Just the reverse tendency is true among the whites of every Southern State except Kentucky.

In 1910 in the South the ratio of negro farm workers runs far ahead of negro population in general. For instance, in South Carolina the negroes are 55 per cent of the population, but 68 per cent of the farm workers. In Georgia they are 45 per cent of the population, but 53 per cent of the farm workers; in Alabama 42 per cent of the population, but 54 per cent of the farm workers; in Louisiana 43 per cent of the population, but 64 per cent of the farm workers; in Mississippi 66 per cent of the population, but 69 per cent of the farm workers. The negroes are 30 per cent of our Southern population, but they are 40 per cent of all the persons engaged in agricultural pursuits.

In Mississippi during the last census period negro farmers increased at a rate nearly two and a half times greater than the rate of increase for negro population in general, and in Georgia at a rate nearly three and a half times greater.

In every State of the South except Arkansas and Oklahoma the negro is a dwindling ratio of population in general, but he is an increasing ratio of population in the farm regions, Louisiana alone excepted.

2. On the other hand, the negro is a decreasing ratio of population in the cities of the South.

In 1900 thirty-three Southern cities, each containing twenty-five thousand or more inhabitants, had a negro population amounting to 10 per cent or more. During the following census period in all of these cities, except Fort Worth, negro population lagged behind the rates of white increase—in some of them far behind; as, for instance, in Atlanta and Macon. In others there was an actual loss of negro population.

Between 1865 and 1880 the towns and cities of the South seemed in fair way of being overrun and overwhelmed by the negroes. In 1910 it becomes evident that the negro is resisting the lure of city life and sticking to the farm better than the Southern white man.

Some fifty thousand negroes are engaged in the various professions, mainly teaching, preaching, medicine, and law; some thirty thousand more are engaged in various business enterprises—some of them with conspicuous success and distinction. But here, all told, are fewer than a hundred thousand upward-moving negroes.

On the other hand, two and a third million negroes are engaged in agricultural pursuits as day laborers, tenants, and owners. With their families, they represent more than four-fifths of their race in the South, and they cultivate a hundred million acres of our farm land, or two-thirds of our total improved acreage.

3. The negro, then, is wisely choosing or blindly moving to work out his own salvation as a race, not in city but in country civilization.

In the farm regions he is achieving a new economic status. He is rapidly rising out of farm tenancy into farm ownership. In a large way he is coming to be a landed proprietor. During their first twenty years of freedom the negroes made little headway in land ownership. They were absorbed either in politics or in religion, and this is particularly true of the leaders. The constructive achievements of the race were most marked in the direction of church-building and church organizations.

But during the last thirty years the negroes of the South have come to feel that bank books and barns are more important than ballot boxes. At all events they appear in the 1910 census not as farm workers or farm tenants merely, but as farm owners in large numbers.

Nearly one-fourth of all the negro farmers in the South own the farms they cultivate. In Florida they own nearly one-half of them, in Kentucky and Oklahoma more than one-half of them, in Maryland and Virginia more than three-fifths of them, and in West Virginia nearly four-fifths of them. In less than fifty years the negro has acquired possession of twenty million acres of farm land. Altogether his farm properties are valued at nearly \$500,000,000. Negro landholdings in the aggregate make an area a little larger than the State of South Carolina. The Russian serfs, after fifty years of freedom, have not made greater headway. They have not done so well indeed in their conquest of illiteracy.

True, cropping and share tenancy are increasing in the South faster than cash or standing-rent tenancy with its larger measure of independent self-direction—nearly seven times as fast during the last census period. But wherever land is abundant or labor scarce or white farmers are moving out, the negro rapidly rises out of share tenancy into cash tenancy and even more rapidly out of cash tenancy into ownership.

During the last census period the negroes of the South increased less than 10 per cent in population, but they increased 17 per cent in the ownership of farms against a 12 per cent increase of white farm owners. In Mississippi, Alabama, and North Carolina the farms cultivated by white owners increased only 9 per cent, but the farms cultivated by negro owners increased 19, 21, and 22 per cent in the order named. In Arkansas, while white farm owners increased 8 per cent, negro farm owners increased nearly 23 per cent. In Georgia the white farm owners increased only 7 per cent, but negro farm owners increased 38 per cent. Even in Louisiana, where there was an actual loss of

negro farm population, there was an increase of 14 per cent in the number of negro farm owners.

In 283 counties, or nearly one-third of all the counties of ten Southern States, the negroes are in a majority. In sixty-one of these counties negro farm owners outnumber the white farm owners. This is true of five counties in Georgia, six in Oklahoma, eight in Arkansas, eleven in Mississippi, and seventeen in Virginia.

The negro farmer now owns \$37,000,000 worth of farm implements and tools, \$177,000,000 worth of farm animals, \$273,000,000 worth of farm lands and buildings. During the last ten years he has nearly doubled his wealth in farm implements, more than doubled his wealth in farm animals, and nearly trebled his wealth in farm land and buildings.

In Georgia, in 1910, the farms cultivated by white owners numbered 82,930, an increase of 5,776, or 7 per cent during the ten years. The farms cultivated by negro owners numbered 15,700, an increase of 4,324, or 38 per cent during this period. The rate of negro increase in farm ownership in Georgia is more than five times the rate of white increase during the last census period.

In 1880 Georgia negroes owned 580,664 acres of farm land, but in 1910 they owned 1,607,970 acres. It is nearly a threefold increase during the thirty years. Negro property upon the tax digests of Georgia now amounts to \$34,000,000. Three-fourths of it is country property. Their gains in property ownership in the rural regions of Georgia are amazing, but they appear so uniformly on our tax digests that they have ceased to be surprising.

Here, for instance, is one of the sixty-six counties in the black horseshoe belt of the State. The negroes outnumber the whites more than four to one. In 1910 they owned nearly one-tenth of all the farm land, nearly one-third of the plantation and mechanical tools, more than one-third of all the household goods and utensils, nearly one-half of all the farm animals, and one-sixth of the total aggregate wealth of the county.

In another county there are 1,148 negro farm owners. They outnumber the white farm owners nearly three to one.

In the census year only twelve mortgages were recorded against the negro farms of this county.

In an adjoining county four-fifths of all the farms cultivated by owners are cultivated by negro owners. In the census year there were no mortgages whatsoever on negro farms in this county.

In my own county in 1910 they owned 8,283 acres of land; in one district more than one-fourth and in another nearly one-third of all the farm land. In all, 957 negroes in the county, or more than one in every three males of voting age, are home or farm owners.

Where they are thinly scattered among white majorities, they make even more astonishing gains. For instance, here is a county in which the negroes own 15,146 acres of land. Their gain in the ownership of farm animals in ten years was 291 per cent; in plantation and mechanical tools, 497 per cent; and in aggregate wealth, 310 per cent.

In the white belt is another county where the whites outnumber the negroes nearly two to one. But the gain by negroes in the ownership of plantation and mechanical tools during the census period was 376 per cent; in farm animals, 226 per cent; in total aggregate wealth, 230 per cent.

II. Their Significance

Here then in brief are the facts concerning negro farm and home ownership in the South. They show that the negro is a dwindling ratio of population in every Southern State except Arkansas and Oklahoma; that he is a decreasing ratio of population in the cities of the South; but that he is an increasing ratio of population in the farm regions of every Southern State except Louisiana. They show in every Southern State without exception that the negroes are increasing in farm ownership at a greater rate than the whites; indeed, at rates varying all the way from two and a half to five and a half times the rates of white increase in farm ownership. Of course their farm holdings are small and their total acreage relatively little; but assuredly they are getting what Uncle Remus calls a "toe-holt" in the soil.

1. *The Negro Works Out His Own Salvation Under Racial Law.*—The Southern negro, then, is working out his own salvation, not in terms of politics, not in terms of formal education, but in terms of property ownership; and mainly in terms of land in the rural regions. He is doing this without let or hindrance in the South, largely aside from the awareness of the whites, largely because of their indifference, but even more largely with the sympathy and help of his white friends and neighbors. He is lifting himself up by tugging at his own boot straps, a figure commonly used to indicate an impossible something; but in civilization, as in education, it is the only possible means of elevation.

The negro is emerging from jungleism and winning civilization mainly and necessarily by his own efforts. He is coming out of darkness into light in accord with and in obedience to the laws of development. His progress every inch of the way is marked by struggle—struggle within himself for mastery over himself, and struggle with outward, untoward surrounding circumstances.

His real successes are achieved by himself. They cannot be thrust upon him by another. He cannot be coddled into civilization by an overplus of sympathy from friends far or near, North or South. We have tried to civilize the Indian with reservations and free rations, and we have failed.

The negro as a race will never stand really possessed of anything that he does not win worthily by himself and for himself. His gains in property ownership, position, influence, and prominence in economic and civic freedom will keep steady pace with racial efficiency. His destiny will be wrought out in terms biologic, economic, and social; and, as usual, in dumb, blind struggle for self-defensive adjustment to surrounding conditions.

2. *The Laws of Racial Development* have something like the steady, fateful pull and power of gravitation or any other natural law. These laws can be discovered and manipulated to accelerate or retard progress, just as all the laws of nature can be discovered and harnessed for constructive or destructive purposes. They can be recognized

and applied as the laws of electricity have been recognized and applied. They cannot be invented and willed into operation by individual bumptiousness or legislative blindness.

The negro problem will not be solved by editorials, screeds, or statutes; by conferences, congresses, or assemblies; by pride, prejudice, or passion.

The development of the negro can be stimulated, safeguarded, and directed wisely and beneficently. The asperities of natural law can be softened. The stream of tendencies can be kept clear of injustice and cruelty, brutality and inhumanity; and it will be so if we have any Christianity worth the name.

3. *His Chance Is in the Country.*—The way of salvation for the negro is not along the paved highways of city civilization.

Whether or not there be any definite racial recognition of this fact, it is nevertheless true that during the last census period there was a steady drift of negroes out of Southern cities into farm regions.

The modern city is everywhere a challenge to the civilization of any people, black or white. Under urban conditions the breath of man seems to be fatal to his fellows, but most of all fatal to the negro. Here he finds the struggle for existence fiercest. Here the forces of life most rapidly eliminate the weak and unfit. Here physical and moral diseases most rapidly work destructive results upon the race.

The death rate of negroes decreased during the last census period, but in the registration area it is still 60 per cent higher than the death rate of the whites; 66 per cent higher in Atlanta and Richmond, 77 per cent higher in Birmingham and Baltimore, 89 per cent higher in New Orleans, and 107 per cent higher in Charleston. In only one city of America, San Antonio, Tex., is the death rate of negroes lower than the death rate of whites.

In Washington City the death rate of negro infants from all diseases is from two and a half to nearly four times that of white infants; while the death rate of negro infants

from tuberculosis is nearly four and a half times the death rate of white infants from this disease.

This disproportionate death rate among negroes is not entirely explainable in terms of race alone. They herd in slums in the cities North and South because they are poor. As a rule, sanitary conditions in these slums beggar description.

4. *He Wages a Losing Battle in the Cities.*—But also in the cities, North and South alike, there is a decreasing range and variety of industrial opportunities for the negro.

The barber shops, the shoe-shine parlors, the shoe-mending shops, the delivery and sale of newspapers, the waiting in hotels and restaurants, and even domestic service in the homes are steadily passing out of the hands of the city negro everywhere. The same thing is true of the building and repair trades of all sorts. He may be serving his own race more in these capacities, but he is certainly everywhere serving the white race less.

In the cities the negro as a race is waging a losing battle. The ravages of drink and drug evils, the vices and diseases of the slums make swift and certain inroads upon the race as a whole in congested centers of population.

5. *The Battle of Standards.*—It would be beyond reason to expect a belated people in any large racial way to succeed upon the highest levels of competition. His chances of progress are upon the lower levels, where life is less intense, the struggle for existence less desperate, and surrounding circumstances more propitious and helpful.

The negro's chance is the countryside. Here he succeeds and achieves a new economic status for the race.

It is everywhere true that lower standards of living prevail over and gradually displace higher standards of living wherever the higher standards are weakened by luxurious wants and undefended by increasing energy and skill. This social law is operative in the lower rounds of industry as well as in the simple life of the farm regions. The foreigner, for instance, displaces the native whites in the mills and on the farms of New England. In the South the im-

mense gains of the negro in farm ownership is an apt illustration of this law.

6. *He Wages a Winning Battle in the Farm Regions.*—The open country needs him as a farm worker. It holds out beckoning hands to him. The countryside has no slums. Fresh air, unmixed sunshine, and pure water are abundant. Fuel is everywhere plentiful. Nobody ever heard of a country negro's freezing or starving to death or even suffering for the necessities of life in the rural South. In the country there are fewer temptations to irregularities of living. He sleeps more and works harder. He is less tempted into dissipation and vice. His home life is cleaner and wholesomer. His children are closer to him and under better oversight. Family life is less apt to be disrupted by immoralities or desertion. He easily saves money and gets ahead in the world somewhat. The negro is waging a winning battle in the farm regions. He may be destined for the present to lose out everywhere else, but he is rising into a new economic level in the open country.

7. *His Civilization Begins in the Home-Owning Instinct.*—Negro civilization begins, then, as all other civilizations have begun—in the home-owning, home-loving, home-defending instinct, in the pride, the industry, the thrift, and the sense of law and order that are peculiarly bred in people by land ownership. It is difficult to civilize a landless, homeless people; sojourners, pilgrims, and strangers in the land, foot-loose and free to wander at sweet will and pleasure; without abiding interest in the schools and Churches of the community, in law and order, peace and progress.

It is the landless, homeless condition of the people of Mexico that makes Mexican civilization such a puzzling, baffling problem. The State despairs of civic stability for them, and the Church well-nigh despairs of salvation for them. Peonage, both economic and spiritual, is their inevitable lot until they have a stake in the land. In the nature of things freedom arises out of land ownership. "The land is the man," said the early Saxons; "no land, no man."

There is little hope in any country for vagrant tenants, black or white. A little more than a hundred thousand of

the negro farmers of Georgia are tenants. Fifty-one per cent of them flit every year into new fields and pastures green. They drift into the lumber camps, into and out of the railway gangs, into the slum quarters of the cities and out again.

Real progress in the civilization of this race lies with the home and farm owners. They are tethered by property ownership. They are steadied by self-denial, industry, thrift, and a sense of personal worth; and by the same cords they are bound to law and order. They develop the qualities and virtues of citizenship. They think twice before yielding to criminal impulse. In home and farm ownership they give hostages to society.

Land ownership sharpens the negro's wits, clarifies his vision, and supports his conscience. He becomes an efficient moral and social police against the idle and vicious of his own race. Widespread land ownership among the negroes would cure vagrancy as no legislation can ever do. Everywhere, among all peoples, patriotism is rooted in the soil and is nourished by it.

8. *Loses Faith in Spelling Books; Gains Faith in Pocket-books.*—It is not without significance that the enrollment and attendance of negro children in schools everywhere lag behind the enrollment and attendance of white children. This is true not only in the South but in the North and West, where ample school facilities, long terms, and splendid opportunities are freely open to them. The simple truth is, the negro is getting over the first flush of the notion I heard voiced ten years ago in my own home by the cook. She jumped on her little granddaughter in the shade of the back yard, saying, "You fool nigger, you better study dat jogfry lesson eff'n you want to be a lady like Miss Edie."

He is losing faith in spelling books and gaining faith in pocketbooks just as he has lost faith in ballot boxes and gained faith in bank accounts. In Georgia barely more than two-thirds of the negro children are registered in the schools for so much as a single day during the year; and only a little more than one-third of them are in average attendance. That is to say, practically two-thirds of the

negro children of school age are out of school the year round. It is rather to the credit of the negroes that they turn indifferently away from the disgraceful negro schools in the country regions of the South.

Dumbly, blindly, and gropingly they are basing their progress, not on formal education, but upon the discipline of mind and body, disposition and character involved in the acquisition of property. Home and farm ownership calls for industry, steady and persistent; for self-denial and the sense of futurity out of which the capital of the business world has always been created. It calls for the prompt doing of things that ought to be done whether they want to do them or not. It calls for the weighing of remoter, greater satisfactions over against the pleasures and satisfactions of the moment. It calls for self-propulsion, self-compulsion, and severe self-inflicted discipline.

These are lessons learned only in the school of hard experience. They are jewels plucked only from the toad's head of adversity. They are developed in a race only by struggle upward through long periods of time. Here is industrial education that counts. It is education, not in languages, but in realities, in the things and affairs of life, by the goad of lively ambition or pinching necessity.

The tree of knowledge is best watered by the sweat of labor. Life is subdued by dyeing one's hands in the stuff itself. Doing precedes knowing as certainly in civilization as in religion. Doing something, having something, knowing something, and being somebody is a necessary order of development for individuals and races alike. Knowing by doing is a fundamental law of pedagogy. It is also a fundamental law of race progress. An illiterate home and farm owner is a far more worthwhile man and citizen and really is far better educated than the man who speaks many languages and is ignorant in them all.

9. *Black Skins; White Characters.*—Out of property ownership comes a certain sense of personal worth and dignity, and a sure realization of the force and driving power of character. One of my earliest recollections concerns a young coal-black negro in North Carolina winning

his spurs in a great speech before a great audience of both races. He daringly stood for the right as he saw it, in opposition to the overwhelming sentiment of his people. He was fighting a great enemy and curse to his race, the drink evil. When Price was cut down by untimely death, he was laid away with distinguished honors. Four of the pallbearers were black and four of them were white, the Chief Justice of the State among them.

Upon another occasion I heard the Monday program of a Southern Chautauqua publicly adjourned to do honor to a negro. The stores of the little city were closed and apparently everybody, black and white, was in attendance upon the funeral. He was a prosperous negro farmer in the county, whose account was sought by every merchant in the city, whose word was as good as his bond, whose advice and counsel to his people were always sane and safe. Always he stood as a breakwater against lawlessness and disorder of every description. Again the pallbearers were both white and black, and Frank Hill was laid away with a distinct sense of loss on the part of the entire community.

10. *The Need for Non-Partisan Studies.*—Negro farm ownership in 283 (or nearly one-third) of the cotton belt counties in which the negroes are densely massed is one problem. Farm ownership among negroes thinly scattered in white counties among white majorities is another problem. In one case negro property owners manifestly yield to the upward pull of the surrounding superior mass. Here they certainly acquire ownership with accelerated rapidity, and with advantage to themselves and the community at large. In the other case, negro farm owners are thinly scattered in black counties among black majorities. Do they yield to the downward pull of the surrounding, inferior mass of shiftless, thriftless negroes? Is negro life in these counties slipping back into savagery?

The answer calls for complete acquaintance with the facts. There are now many negro communities that are working out their salvation under conditions more or less sequestered. In Louisa County, Va., the negroes own fifty-three thousand acres of land; in Liberty County, Ga.,

fifty-five thousand acres; in Macon County, Ala., sixty-one thousand acres. In Beaufort County, S. C., negro farm owners outnumber white farm owners seventeen to one. Negro civilization in these counties is at hand for investigation under a dry light. Mound Bayou, Miss., Boley, Okla., Tuskegee, and Greenwood are centers of negro farm communities. There is abundant opportunity for direct, first-hand study by non-partisan investigators. And there is need for race studies by scientific students, in scientific ways, and in scientific spirit.

The negro has suffered from the zeal of retained attorneys for preconceived opinions; almost as much from indiscreet friends as from hostile critics. The skies ought to be cleared by impersonal, impartial acquaintance with the facts, whatever they are, concerning negro problems and progress. Many good people in the South stand hesitatingly aloof because they are insufficiently informed and honestly in doubt about what is really best for the negro and the community in which he lives.

11. *Getting Land the Beginning of Economic Wisdom.*—It seems fairly clear that neither for the negro nor for any race is well-being fully determined by physical surroundings. Being better off does not necessarily mean being better. Home and farm ownership by the negroes is not the end of the problem, but it seems to be a necessary beginning. With all his getting, the negro is getting wisdom enough to get land, and it is at least the beginning of economic wisdom and sovereign freedom.

By virtue of home and land and other property ownership he is coming to be a civilizable, Christianizable creature. Without it his religion would always be an emotional, unrelated, unapplied frenzy. With it he stands a chance to bridge the gulf between creed and conduct, emotion and action. Is he gaining in industry, honesty, law-abidingness and comfort? Yes—to the extent that he is gaining in home and farm ownership, and not greatly otherwise.

Of course he has not always wisely used the opportunities and privileges of this new-found freedom. Neither did our Teuton forefathers in the days that followed the

Reformation. Slipping the bridle of the priest, they found themselves loose in pagan meadows. They were coltish accordingly. The seventeenth century in Protestant Europe is a story of unchecked sensuality and rout, vice and viciousness, lawlessness and crime. Racial self-restraint and self-control are not speedily developed in any race, anywhere, at any time.

12. *Crumbs of Religious Instruction.*—The full significance of such religion as we really have could not have been hidden from the negro, nor could he possibly have escaped its influence. Our religion, such as it is, has wrought its effect upon him far above and beyond any conscious will and effort. The negro has made amazing gains in Church activities, religious organization, church-building, and church property ownership of all sorts. His white friends and neighbors in the South have contributed largely to the building and support of negro churches and church enterprises. We have given building sites and money—constantly, good-naturedly, and more or less indifferently. We have laughed good-humoredly at the negro's religion. We have told many a joke about its emotional nature and its lack of relation to ethical conduct.

But—and I think I ought to say it—the spiritual well-being of the negro has not been a heavy burden of responsibility upon our souls. Of late years he has had barely more than the crumbs of religious instruction that have fallen from our tables. For the most part we have left to the negro the cure of his own soul. We have not been full of heaviness because of his sickness. We have not been greatly disturbed because he has been sitting in darkness and in the shadow of death. It may be that after a while we shall come to be concerned about the black man's soul. We cannot safely exclude from our scheme of ethics or religion any creature, dumb or human, black or white, who needs our help. We are learning this fundamental lesson—slowly.

13. *The Outlook.*—Nevertheless it remains always and everlastingly true that his destiny lies not in his stars, nor in another, but in himself. The negro will work out

his own salvation, and doubtless in fear and trembling. It could not be otherwise. It is a fateful law of life, economic and social, civic and spiritual.

But Paul writes it to the Philippians with unspeakable tenderness. It will be well for both races in the South if they be saturated with the spirit of this Epistle. It will be ill for both if either misses its meaning.

The negro problem will be settled upon no plane lower than the Ten Commandments and the Sermon on the Mount.

MODERN IDEAS OF ADMINISTRATION IN THE GOVERNMENT OF WORKHOUSES AND PENAL INSTITUTIONS

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IT is only in recent years that the mass of our people have begun to realize that the methods employed in handling citizens who are so unfortunate as to be committed to the penal and correctional institutions must be humanized. A few of our progressive States, as well as the United States government, are now working under principles as laid down in the indeterminate sentence and parole law that governs their penal institutions, a principle that should be followed by all the States.

The mere enactment of laws, however, will not bring about the desired results upon any proposition. There must be placed in charge of our institutions, after the proper laws have been enacted for the foundation upon which to work, men and women in all departments who are imbued with high ideals and with character so they may stand before these untrained, uneducated, often wicked and vicious, citizens as examples of everything that stands for honor and Christian citizenship, in order that the teachings of Him who shapes the destiny of all men may become the foundation for the punishment and reformation of the inmates of such institutions.

True friendship, love, and a square deal mean much to

the class of our unfortunate citizens found in institutions erected and dedicated to their treatment; and when this principle prevails in such institutions ninety per cent of the normal men and boys committed for crimes can be saved to society. In the management of such people the word "punishment," as used in practically all our institutions, should be eliminated. Taking the liberty of an individual by process of law should be the only punishment in a penal or reformatory institution.

The principle that makes the strongest appeal to the manhood of a normal subject while confined is the one that will bring through his conscience such punishment as will be lasting and effective. Here I want to give a few suggestions that appeal to me as the correct lines along which we should work to bring to society and to the unfortunate fellow, who is called a criminal, results which will redound to the happiness and credit of both.

The highest degree of reformation will not be obtained in our penal and reformatory institutions unless the industry of the normal inmate be such as to train him in a useful trade and enable him to better secure useful and remunerative employment after he has been paroled and discharged.

Reformation cannot be obtained without training in practical farm or shop work and a thorough understanding of obedience to law.

Useful and profitable labor in such institutions is essential to the health of body and mind.

The indeterminate sentence and parole law for workhouse and reformatory are absolutely necessary if permanent results are to be accomplished for reformation.

Workhouse sentences of from fifteen to sixty days, as administered by our police courts, breed vagrancy and crime. The practice should be eliminated by law, giving the police courts power to sentence all cases of vagrancy and violators of minor crimes to the workhouse for not less than sixty days nor more than two years, with the right of the management to parole after sixty days.

It requires time in any institution to bring to bear upon the inmates the necessity of good citizenship; therefore any law that compels the management to discharge the inmate

after a short period is a detriment not only to the offender but to society as well.

In a reformatory an inmate should serve from three to five years in order to receive proper discipline, proper moral instruction, proper training in the school of letters, and necessary training in shop work before he is permitted to return to society. No institution can accomplish the best results until it provides the proper means of training its officers in their respective duties. This can best be done by an officers' school, maintained and managed under the direct supervision of the management of the institution.

Reformation follows the substitution of worthy ideals for unworthy ones. Therefore a library of from 3,000 to 10,000 well-selected books is one of the most potent factors in bringing about this substitution. Each inmate should be graded in his reading ability and given only such books as he is able to comprehend.

Degenerates, confirmed criminals, rapists, and abnormal subjects that constitute 50 per cent of our prison and reformatory population should be kept in prison their natural lives, or if released rendered sterile so that further production of their kind should cease.

I am firmly of the opinion that if we have the above suggestions incorporated in laws and rules governing our institutions, with the proper class of men as officers—men who will give the careful thought and study to this question which it deserves, who will create in their departments the proper environment by giving a square deal, by the use of kind words and firm discipline, with the indeterminate sentence and parole law in all our States administered without political pull, so the normal subject can be held a sufficient length of time to become proficient in education and trade—there will be absolutely no real punishment in our institutions in fifty years.

In my judgment the only punishment the State has a right to inflict upon any man is to deprive him of his liberty; and when this is done the more you can make him realize his position as a man and a citizen while in the institution, the more he will realize that there is a place in society for

him to fill as an honorable citizen, and therefore the more certain will be his punishment, if we must so term it.

The greatest menace to-day in handling men and boys in our institutions is the law that requires fixed sentences by court or jury. A prisoner so sentenced has no regard for discipline, for society, or for himself, for he knows that no rule of the management can keep him beyond a certain date, and in a very great majority of such cases it is impossible to impress upon such subjects the importance of improving their time while in prison; while if their term is indefinite and their release depends upon their advancement in education and trade they at once, on entering the institution, begin to improve their condition, physically, mentally, and morally, and at the end of a few years they will become new men. With an opportunity of parole, 90 per cent of all normal subjects will make good.

If there is an important time in the life of a man who has been convicted and sentenced for crime, it is the day he is released from prison. If he is released at the end of a fixed sentence, with no thought while he is in the institution of his education or moral welfare, with no money or friends, with no recommendation from the management, what hope is there for him? Statistics tell us that 75 per cent of such fellows follow the life of vagrants or criminals; while, on the other hand, from our institutions that have the indeterminate sentence and parole law operated with politics eliminated, 90 per cent of all normal subjects return to society as self-supporting and honorable citizens.

The most important question that should be considered to-day by Congress and our legislatures is that of revising our criminal code, more particularly as administered by giving petty offenders short and fixed terms in jail and workhouse. The method of placing charges for vagrancy and petty crimes against the class of unfortunates that fill our jails and workhouses on a fifteen- or thirty-day sentence is an injustice that should no longer be tolerated. Such proceedings are to-day breeding more vagrancy and crime than any environment with which society is afflicted.

In the jails and workhouses of this country there are annually committed on a sentence of not less than fifteen

days nor more than thirty days more than 200,000 of our citizens on charges on which the prisoner should have been discharged with a reprimand or a suspended sentence by the court. In the District of Columbia alone the short sentence was given to more than 2,500 people during the past year.

After every effort of the court by reprimand, suspended sentence, etc., has become exhausted and it becomes necessary to sentence such immoral and troublesome creatures, let the sentence be not less than sixty days nor more than two years to the workhouse—never to the jail—giving the management of the institution ample time to clean them up, teach them industry and such training as will cause them to take a hopeful view of life, and send them back to society useful and respected citizens.

After reprimand and suspended sentences have failed, then we need in our criminal procedure a certainty of conviction. A violator of the law should then be made to understand that he will lose his liberty if he transgresses on forbidden ground. When every opportunity has been given a man and he fails to appreciate it by conducting himself as a law-abiding citizen, then he should be dealt with by the courts quickly, and with no chance through technicality to evade the training and discipline that will be meted out to him on an indefinite sentence in a well-regulated institution under trained and expert management.

On July 1, 1910, the Commissioners of the District of Columbia commenced work on 1,150 acres of land near Occoquan, Va., that in a few years will redound to the credit of those who were pioneers in bringing about the necessary legislation for this institution, known as the District of Columbia Workhouse, and will, I hope, in a few years be known as the District of Columbia Farm.

On this 1,150 acres of land there have been constructed twenty-five buildings, consisting of dormitories, dining rooms, lounging hall, hospital, horse and dairy barn. These are all one-story and constructed of wood with a view of giving ample light and ventilation. Our plan for the prisoner is that of the concrete or dormitory system, having no cells, locks, or bars about the institution. Two hundred

prisoners are taken care of during the night in each dormitory; and, as we have six hundred male prisoners, this requires three such buildings. In these dormitories cots are arranged side by side on raised platforms, sufficient bedding (consisting of mattress, sheets, pillows, blankets, and comforts) being given to each prisoner. All the buildings are steam heated and electric lighted and have ample water for sewerage purposes.

During the evening after the day's work is done, and on Sundays, the men are taken to a large building known as the Rest Hall and Library, where they are permitted to talk, play checkers, read the daily newspapers which are brought for them by the management, and they have access to the library of 3,000 volumes. In summer evenings and on Sundays the inmates are permitted to take the benches out into the yard and enjoy the open air.

In one of the buildings referred to we have a shower bath and arrangements where the inmates make their toilets. In this building 125 men can be taken care of at one time. We have no wash basins, but have a faucet for each man, which makes it more sanitary, and the men are also furnished with individual towels and soap.

The fact that the prisoners are sent to us on short sentences, the time now being from fifteen days to one year, our average sentence being thirty-five days, makes it very necessary and important that the sanitary conditions should be closely looked after, as from 10 to 15 per cent of the prisoners sent us, when received, have vermin on their person. This, however, is looked after so closely that, though we handle from five to six thousand people a year, we are absolutely free from vermin in any of the twenty-five buildings.

In working prisoners we give from fifteen to twenty men to an officer, whose part it is to direct this number in a humane and intelligent manner and to have them understand that it is our purpose to be helpful. With such methods we have very little trouble so far as discipline is concerned. Work on this 1,150 acres of land consists of building roads, constructing buildings, farming, making brick, crushing stone, building and repairing wagons, painting and whitewashing the buildings, poultry-raising, dairy, etc.

At the present time we are working seventy head of horses on the farm. These are all cared for and worked by the inmates without an officer over them, and neither our farm nor buildings are inclosed by so much as a fence. We lose very few prisoners by escaping, less on an average than two per month. Our results show that we get a fair day's work from each of our able-bodied inmates.

I have handled prisoners for the past sixteen years, starting with the old-time methods of having a thirty-foot wall, cells, locks, and bars, with stripes for clothing, and when a prisoner was reported for failure to comply with some order he was taken into a room, his clothing removed, and he was lashed with a cat-o'-nine-tails by the officer who reported him, and I am convinced that the open-air method, with as few restrictions as possible, will give us better results from the standpoint of discipline and reformation.

We handle our women prisoners from the City of Washington with the same system of buildings as are provided for the men. The female department is managed by women, and the two institutions are some distance apart. The average population of the female department is about one hundred. The women do the laundry work and make the clothing for the population of the two institutions. In addition, a number of them work on the lawn and in the garden, do the painting and other sanitary work about the buildings. The female department, like the male department, has neither cell, lock, nor bar; the buildings are one-story and have neither wall nor fence around them. We have handled more than 1,800 women in the past eighteen months and have lost only three by escaping.

We have very little sickness. Our health record is due to the construction of the buildings, which gives open-air treatment with plenty of sunshine. Ninety-five per cent of our inmates, both male and female, show decided improvement both in their mental and physical condition.

We are expecting to have passed by Congress soon a statute containing the principles of the indeterminate sentence and parole law to govern the time the inmates are to remain with us after they are sentenced.

In the enactment of such a law three distinct depart-

ments should be considered: probation, suspension, and indeterminate sentence and parole law.

1. Probation shall provide an officer who shall investigate each person arrested and awaiting trial, and shall give to the court an impartial report and recommend whether the accused shall be paroled or sentenced.

2. If the prisoner is found guilty, sentence may be suspended by the court, but if sentenced, then the indeterminate sentence must apply.

3. When by good conduct, and after being in the institution, the individual shows by his work, energy, and ability that he can stand alone, he should be granted a parole under the supervision of the management and a place of employment found for him for at least six months, during which time the management should keep in touch with him through an agent of the institution; and after the parole of six months, if his work is satisfactory, he can be released.

In the short space of two years and six months, with a daily average of four hundred prisoners, more than five hundred acres of land have been cleared ready for cultivation, more than six miles of road built, dormitories and a model dining room for six hundred prisoners erected, also officers' quarters for housing sixty employees, washing and clothing room for six hundred prisoners, lounging room and library to accommodate the number of inmates we now have, and several miles of splendid sewerage constructed. We have now a water system with tanks holding 50,000 gallons of raw water, filtering plant and tank that will filter and hold more than this amount of water each day, a pumping plant built on the banks of the Occoquan River that will deliver to the institution 200,000 gallons of water per day, a steam plant that furnishes steam and hot water for the entire institution, and an electric light plant capable of lighting the buildings and grounds.

More than 10,000 tons of fertilizer have been brought from the City of Washington to enrich the 500 acres of land, much of which will be cultivated this year by the inmates, producing all vegetables necessary for the use of the institution. More than 1,000,000 feet of lumber has been cut with our own sawmill and used in the buildings. Pens to

accommodate 250 hogs have been built, also a root cellar that will accommodate thousands of bushels of potatoes and other vegetables has been constructed at practically no cost. Hotbeds to raise tens of thousands of plants for our gardens have been made. A brick plant with a capacity of 40,000 brick daily is in operation. In addition to brick, this plant can supply the City of Washington and the District with paving brick, partition tile, sewer tile, etc.—in fact, we have the machinery and the materials for producing all kinds of clay products. A stone crusher, capable of turning out for the District 200 yards of crushed stone daily, is in operation. When delivering this material the institution is credited by the department ordering same. Our industries alone will have an earning capacity of at least \$100,000 per annum.

We have completed a barn for the housing of our horses and the storing of forage. This building is 165 feet long and 64 feet wide, consisting of fireproof reënforced cement basement with a capacity for holding eighty head of stock. The second story is for grain, wagons, etc., of a sufficient capacity to accommodate the needs of the institution. In the third story there is room for storing 250 tons of hay. The material in the second and third stories of this building is of lumber, framing, and shingles cut by our own sawmill from timber on the farm. More than 100,000 shingles were required to cover the building. We have been a year building the barn, but the work has all been done by prisoners with the exception of one officer who is a carpenter. This building represents an actual asset of \$15,000 to the District, but has not cost in actual money more than \$4,000.

All labor going into this great amount of work has been done by the inmates of the institution. More than 7,100 male and 1,400 female prisoners have been received since July 1, 1910, all of whom on their discharge had gained from one to fourteen pounds in weight. We have had a death rate of less than one-half of one per cent, with no stone walls, iron bars, or locks, and but few escapes; no dungeons, no corporal punishment, no cursing of prisoners by the officers, while scores of men work each day upon their honor with no officer over them.

While the work of improving this farm at Occoquan goes

on from year to year, hundreds of men who are the products of the saloon and immoral resorts in our cities will be given a helping hand with an abundance of fresh air and sunshine while under sentence, will be taught that hard labor and honest toil are profitable to both mind and body, and will be returned to the city with new hope and ambition to become an asset instead of a liability upon the community.

There is nothing like the work test to bring out the best that is in an individual, and it is this system we have inaugurated at the workhouse. With the indeterminate sentence we will steadily and persistently apply the method until we can determine just when the individual is ready for parole. The fellow who has a constitutional aversion to industry will soon reveal his true character under this form of treatment, so we may easily know him and put him in a class under proper discipline, where he may be self-supporting while in an institution; but if permitted to go at large, after serving a few days under a fixed sentence, he would at all times be a source of annoyance and expense to the community wherever he may go. It is not necessary even with this class of subjects to humiliate or degrade them. It is far better to inspire and encourage them. With an indefinite sentence we will have time to give them a few months of wholesome diet, by which, with regular habits, honest work, sanitary buildings in which to be housed and clean clothing to wear, many of these apparently hopeless subjects can be made into better men and women. It is possible through proper discipline and constant work to arouse in the lowest type of humanity confidence and self-respect.

It was no doubt in the minds of those who are responsible for the establishment of the District of Columbia Workhouse on this 1,150-acre farm that great good would be accomplished for the District as well as for those who were so unfortunate as to be confined here. Statistics gathered from 3,500 unfortunate people sent to us during the year show that their passions, sexuality, gaming, and drinking caused their downfall. There is no treatment so good for the individual who is weak in mind and body from these excesses as the open air, wholesome food, and honest work. Experience teaches that it is next to a crime to turn back

to society these weakened unfortunates at the expiration of a fifteen or thirty days' sentence, as is now being done in more than 2,000 cases each year. The principle of operating a penal institution under this law is no longer a theory, and States should not hesitate to place such laws upon their statute books.

The time is coming when the District of Columbia Farm will be self-supporting, if not more. When it is, I believe an appropriation should be provided whereby the dependent families of the inmates, whether they be sent to us because of non-support or other violation of the statutes, should be paid a sum sufficient to provide in a comfortable manner for their support during the confinement of the offenders. If such a system were inaugurated, the financial benefit received by the family would only be a secondary consideration. The greater benefit would be the lasting impression made on the individual while at the institution, developing in him industrial habits and self-confidence which would help him to become a self-supporting citizen and capable of caring for his family after his release. This certainly would be true in 60 per cent of the cases we have, if there can be brought about a change in the penal code of the District, having the inmates committed on an indeterminate sentence rather than on a fixed sentence as is now being given.

In conclusion, if these desired results are ever obtained in the handling of unfortunates, it will be through right treatment. There must be thorough investigation before the stain of a prison sentence is passed. In a great per cent of the cases of minor offenses, rather than give them a workhouse sentence, these unfortunates require nothing more than dismissal with a friendly word and encouragement from the court; or if in the judgment of the court they need supervision, then they should be turned over to a practical probation officer, who will see to it that it is not necessary to commit them to prison. Many of the cases that come to the police and criminal court for minor offenses only require supervision, change of surroundings, and a new home. Institutional treatment should be the last remedy. What we must do is to abolish the fixed sentence and to de-institutionalize our institutions, and finally these peo-

ple must be made to feel, whether in an institution or out of one, that they are working for home-making. Our endeavor should be also to shorten the stay in the institution and lengthen the period of probation.

THE PROTESTANT CHURCH AND SOCIAL WORK

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THERE is no doubt that Father Dubois is justified in his large inclusion of Catholic charity and mercy under the general term of "social service." I should be misunderstood, however, if I did not make it clear that I am using the term in a different sense, with a predominating emphasis on social justice. In the background of my consciousness I am thinking of social service not so much as social repair as social reconstruction.

It is not without significance to note that the framers of this program speak of the Protestant *Church*; and it is of interest and moment that the new age of the Church, marked by the deepening and now perfecting sense of social obligation, is also an era of coöperation and unification of Churches whose politics and doctrines have, until now, confused them in the very expression of their common moral, social, and, indeed, their spiritual consciousness.

The relations of cause and effect are in this instance mutual and reciprocal. Social service has been able to assume its more commanding place within the Church because of this deepening sense of unity in fatherhood and brotherhood, but undoubtedly still more has Christian unity advanced because the social obligation could not be met except by a united Church.

While the Federal Council of the Churches of Christ in America does not constitute, as yet, an all-inclusive Protestant Evangelical Church, it is a momentous, historic achievement to unite in its official and organic coöperation thirty

denominations; and in this the Church's social mission and that of uniting her forces were not only parallel and simultaneous movements, but each was the cause of which the other was effect. How much farther we may go it is not easy yet to prophesy, but it may be that the call of social service may yet present tasks demanding a yet larger unity, and the blending of varying elements in this program may, in the providence of God, be a forecast and a prophecy.

My message to this Congress this year will thus consider together these two interrelated and largely identical movements of Protestantism, Christian Unity and Social Service, which are becoming the two inseparable and incomparable movements of the day and generation.

We live in an era of consolidation and coöperation, of efficiency and progress, and we have learned that these are synonymous terms. None of us, in the ordinary interests of our common life, defends the original or aboriginal method of competition as against a coöperation which is good in its objective and intent. By efficiency we mean a scientific management, through the conservation of energy and the elimination of waste, by which we make the largest use of power and attain the greatest possible results from the smallest investment.

One of our most startling discoveries is that we have been so sadly and thoughtlessly wasteful. We have wasted our mineral wealth, squandered our forests, and have allowed the mighty forces of our streams to run out into an un-needing sea.

Worse still, in the development of industry, and by social neglect, we have wretchedly wasted our human power and, as our new legislation witnesses, we have been criminally prodigal with human life itself. We have poisoned, neglected, maimed, and mangled by our inefficient speeding up, by our twelve-hour days and seven-day weeks. While we have wasted the forests, that make the mines, we have also wasted by thousands our human brothers in the mines, have slaughtered and despoiled our women, and have consumed our babes beyond the count of Herod in our suffocated cities, while we had half a continent of fresh air. In our

commercial development we have sacrificed innocent human life upon its altar and have given over our little children to an industrial Moloch with outstretched iron arms, saying, "Let little children come unto me, and forbid them not, for of such is the kingdom of Mammon." And if we, followers of Christ, are content to disavow the blame, let us remember that in the same breath in which the Master said that to neglect these little ones was to forget himself, he also condemned men, in his most severe and solemn utterance, for the things they *didn't* do.

But these are not an intimation of the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of them all has been the wanton waste of our moral powers, our finer emotions, and our religious enthusiasms, largely through sectarian divisions, denominational rivalries, and unrestrained caprice, masking itself or deluding itself as a religious loyalty.

If one-thousandth part of our effort for redemption had been given to prevention, we should not now stand as we do, trembling, shamefaced, and bewildered before the haggard results of our own social havoc. Our worst and our most wanton profligacy has been the casting to the four winds of our ultimate power, the power of our religious enthusiasm and our spiritual impulse, because they were neither socially concentrated nor socially interpreted and applied.

Let us for a moment face the facts. One of our most important Christian endeavors is that of our home missions, which is nothing less than the undertaking of the conquest and the moral development of a new nation. It was the earliest and one of the most potent forms of social service on the part of the Church and it was the beginning of a multitude of new social movements. Its leaders, like Oberlin, built roads and highways for religion and, like Marcus Whitman, blazed the trails of civilization across a continent. This work, however, the Church has recklessly attempted without serious forethought or prearranged plan. Sometimes it has been carried on in conflict between the very

forces attempting it, and even when sympathetic it has not been coöperative. And the result, time upon time, has been that, like the intrepid discoverers in the antarctic seas, religious enterprise has perished within the reach of plenty; just because it was not social. Three years ago the Committee on Home Missions of the Federal Council of the Churches of Christ in America investigated the State of Colorado. One hundred and thirty-three communities were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant Churches of any kind, one hundred of them being also without a Roman Catholic Church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred and twenty-eight towns large enough to have post offices, but without any Churches, and whole counties were discovered without any adequate religious service.

The seriousness of the other problem of overlapping is indicated by a town of four hundred people in the same State with four Churches, all supported by home mission aid, and this but one of many like it.

This investigation was followed by the Home Missions Council in fifteen Western States, in what was called the Neglected Fields Survey. In one State seventy-five thousand people resided five miles or more from a church. A rich valley with a population of five thousand, capable of supporting fifty thousand people, had but one church. In another State fourteen counties had but three permanent places in each for worship. One county in another State had a rural population of nine thousand with no religious ministry except that supplied by the Mormon hierarchy. Another county with a rural population of eighteen thousand had regular services in only three of its school districts.

And these are but hasty suggestions from this report, made, mark you, within the past two years. The social problems raised by Home Missions have been a determining factor in the development of Christian unity.

One of the finest expressions of our religious enthusiasms has been the carrying of a Christian civilization to the peoples of the earth and the far-off islands of the sea.

It is safe to say, in view of the marvelous things accomplished in spite of our internecine ravages, that had there been united or federated effort, a Christian society would now be spread in social power over the whole earth. But we did not bring to the infant vision of the heathen a gospel. We brought Gospels. At least so it seemed to them.

If we ourselves can see to-day the wrong of our sad and haggard divisiveness, what wonder that to the uncultivated eyes and ears of the heathen it looked, not like the approach of human love, but, as it certainly did look to them, like the approach of those who could not truly love them if, as it seemed, they did not love each other? For half a century we went to the East, not with the persuasion of the tongues of Pentecost, but with the confusion of the tongues of Babel.

What wonder that those who could not learn our language, and whose language we could not speak intelligently, seemed to find themselves under the necessity of acquiring, not one speech, but many new languages, in order that they might learn the vocabulary of our social brotherhood?

If waste is the cause of inefficiency, surely we have demonstrated it in our approach to the heathen world, and our deepest encouragement may perhaps be drawn from it, for if they could discover, as they finally did, what we were trying to say in so many confusing tongues, how simple is our task when we all come to speak one language and make it clear that we are there upon one holy mission!

The development of a new and complex social order about us was getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloon, federated corruption in political life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in a solemn league and covenant, and the reason they so confidently faced a derided Church was because they faced a divided one.

On the one hand were the federations of labor and on

the other hand federations of capital, girding themselves for their terrific conflict, waiting the voice which should speak with power and influence, that should quell their human hatreds.

Problems of social justice were looking to us with beseeching voice, and we found ourselves obliged to face them, or, worse still, to shun them, with shame upon our faces and with a bewildered consciousness, because we had no common articulation of a code of spiritual principles or moral laws. Our spiritual authority was not equal to our human sympathy, because it was divided.

On all these things we had a multitude of voices trying to express the same consciousness, but the great world of men did not know it. Why should they know it when we had not found it out ourselves? We spoke with voices, but not with a voice.

We have not altogether passed this situation. Within the past few weeks I found in a near-by State a city with one saloon to every eighteen voters, filled with pool rooms and vicious amusement resorts, a city in which the number of illegitimate births reported during the year was appalling. And after I had met with the Protestant pastors of that city for a few hours I learned, to my amazement, that it was the first time that they had ever come together to consider their common problems. And not only that, but it was with exceeding difficulty that I then restrained them from engaging in a vicious controversy over a most trivial matter of procedure.

Very nearly up to our own day the Church has faced united iniquity while there has been scarcely a city in which it could be said, in any real or serious sense, that its Churches moved as one great force. And in many a town and rural village we yet have Churches wearying themselves to death in a vain struggle for competitive existence, or suffering from that worst of diseases, to be "sick with their brothers' health."

What wonder that we have lost, not only our Sabbath as a day of worship, but our Sunday as a day of rest! What wonder that we have lost our civic virtue! Why are

we surprised that we have lost not only our temperance laws but also our temperate ways? Why should we be astonished that with the loss of these we have also lost our sons and filled our houses of refuge with our daughters? Why should we wonder that the rich have left us for their unrestrained, unholy pleasure and the poor because we had no united sense and power of social justice to restrain an industry that devoured widows' houses and that bound heavy burdens grievous to be borne, especially when this was sometimes done by those who for a pretense made long prayers? What wonder that, with disintegrated religions which gave no adequate sense of religion, the home should lose its sacredness and the family become the easy prey of easy divorce and of unholy marriage? Still we went on singing, "Like a mighty army moves the Church of God." And when we come to resolve it to its final analysis the only trouble was that we did not sing together.

Leave for a moment the larger review and consider the work of our individual Churches and the loss of their constituency. I say the loss of their constituency because the Church cannot be said to gain or even hold its own if it simply fills its vacancies. Many Churches have marked time, year upon year, and thought that they were moving because they kept their feet in motion.

The age became a migratory one. Here was a root difficulty in our social disorder. The family left one city for another. It drifted, by the necessities of industry, from place to place. And because we had no provision for shepherding the sheep that left one fold for another, they wandered about just outside some other fold. If the family, say, from one Baptist Church moved near another Baptist Church, there was some hope. But in at least half the cases they did not.

For a study in efficiency visit the average city on a Sunday night and measure the power of, say, one thousand people, scattered among twenty-five or thirty churches, when they might, with the contagion of human impact, be gathered into one, with a manifold and constantly increasing power, which, with wise direction, would send them back

to fill the empty churches whence they came and to become and to exert a social conscience.

As in the home mission fields, so in our cities. We have whole sections religiously dying and socially decaying because they are without any Churches, while other sections right beside them die because they have too many Churches to be supported. Effective distribution is as yet, in every city, either an undiscovered art or at best a feeble effort. Our rural communities are in a like situation because there has been no concert of action. The so-called rural problem as a social perplexity has arisen almost entirely from the disunity of our religious forces, and we might as well admit it.

Then, for many, many years we had fervently prayed that God would open the doors of the heathen world and let us in to take care of the heathen as our inheritance. God always gives us more than we ask; and so he not only did that, but he opened our doors and poured the heathen in upon us. When the immigrant came he became, as often as not, an American patriot before there was time for him to become an American citizen. He assimilated everything except our religious impulse. He learned the language of our daily speech because we have only one language to be mastered. But our religion presented to him too many tongues. And why should we wonder that he could not distinguish between them?

He met centrifugal forces which repelled and not a centripetal force which might have been an irresistible attraction. He found a united democracy and he became a part of it the day he landed. He saw the unity of ideal in our public schools, and he made it his own. And if we had met him with a united brotherhood of the Church, he would have felt the mass impact of religion as he felt everything else and he would have yielded to it.

Why is it that we have not sooner found ourselves in all the pressing problems of social regeneration? It is because we are still discussing our alleged differences which do not exist except in our discussion. The specious differentiation

between personal regeneration and social salvation is a divergence purely in philosophy and not in fact.

Then, to witness our initial attempts at integration. We began our interdenominational movements and organizations. It was and it is a movement in the right direction, and yet it must be confessed that to-day one of the greatest problems of religious federation is the federation of these federations.

Out of the force of the Church sprang our reform agencies, which were subject, not only to moral impulse, but also to human caprice, and another of our problems is the federating of all or the elimination of some of these.

Then when we began our federative movements in local communities we simply multiplied our groups. The Bible classes of the community were formed into a federation; also the boys' clubs, the Church temperance groups, and the men's clubs. The ministers separated themselves off from their Churches, or assumed that they were their Churches, and formed ministerial associations, listened sometimes to papers on the authorship of the fourth Gospel, but only occasionally, and not with very serious intent, to the common problems of their community life. We had to begin this way because we were afraid of bringing the Churches themselves together.

Every once in a while, generally not oftener than once in four or five years, the wave of evangelistic power would strike the community. The evangelist came, rallied the united forces of the Churches for a week, then went away, and we strangely supposed that what it was perfectly clear could be begun only by united action could be kept up and developed without it, and the Churches fell apart sometimes a little farther than they were before.

Meanwhile every force, every movement, every single group gathered to oppose the Church was making its common compact with its common stock and its evenly divided dividends.

The wonder is not that we have not gained more ground. We have here a wonderful testimony to the power of the

gospel and its unquenchable fire that the light of religion did not go out altogether.

We give all sorts of reasons for it. But it was not because we were not thinking right. It was not because we were not thinking alike. It was not because we were worshipping differently or because our politics were different. It was simply that we didn't work and act together upon the tasks in which we were in absolute agreement. We were confused in our self-consciousness. We conceived our Churches and our sects as ends in themselves, rather than as the means to the one end that we have always had in common. We remembered that we were of Paul, or of Apollos, while we forgot that we were all of Christ, and that all things were ours. We were losing our lives because we were trying to save them.

So much for the facts of history. Let us now seek the vision of prophecy. This reckless prodigality of moral power and spiritual impulse was not because the Church was becoming an apostate Church. It was not because she was leaving an old theology or because she was rejecting a new one. Taken as a whole, her views were becoming larger and her vision finer. In certain ways she was creating greater forces. But her forces were spent because her attack on sin was not concerted, and because she was not conscious of her own inherent unity. The Church and ministry went on doing their unrelated work, gaining a keener moral sense and stronger ethical gospel. The Church and her gospel were creating the very unrest that was crying out for social justice. And even while the Church was losing the toilers she was preparing for their social emancipation. She was continually creating larger opportunities which, however, she was failing to meet because of her divided moral forces.

We now feel that something very different is to be done.

It is interesting that the first serious movement toward federation was in the foreign field. The missionaries began to send back word that they could not make their way by using such confusing tongues. They sent imperative messages to us that they must get together, not only in order

to impress the gospel upon the heathen, but for their own self-preservation. Both Christian Unity and Social Service are largely reflex actions from the field of foreign missions.

Now, throughout the heathen world we are rapidly multiplying union Church movements. In India we have the South India United Church of nine different denominations, and another federation is under way in Central India. These foreign Federal Councils are being organized, not on the basis of common forms of worship, but are being grouped by the languages or dialects which their people speak. They are formed on social units.

In West China a movement has in view one Protestant Christian Church for that entire important part of the new Chinese republic. The same story is coming back to us from Korea and the Philippines. Japan has dissolved its tentative and voluntary evangelical alliance and now has an official federation of eight denominations.

Practically all of the mission schools are interdenominational and federated. There come to my desk every week something like two hundred and fifty different home religious publications, most of them being, or alleging to be, denominational organs. On the other hand, in the heathen field their publications are common and interdenominational. Thus are our little children leading us.

In fact, if we should in this country only follow the example of the foreign field, we should make a progress that would surprise ourselves. The recent splendid call of the republic of China for the prayers of the Christian Churches of China and the world is the clear issue of a social gospel.

The main point, however, upon which we are finding our most common approach is in the new emphasis which we are giving, because we are forced to give it, to the nearer social problems of our day. Here, at least, we find no true reason for differentiation. No one will argue that there are Methodist Episcopal saloons; or such a thing as Baptist child labor, or Congregationalist vice, or Presbyterian sweatshops, or Episcopal Tammany Halls.

Not only do we thus find no sensible reason for division, but we have very quickly discovered that we shall meet this

opportunity in unity or else we shall not meet it at all. Social regeneration must have a social approach. The social tasks and problems of a city cannot be met by any Church except in common conference with every other Church.

This application of the gospel to the needs of the world is what is giving us our unity. When we get together upon our common task, we cannot help forgetting, for the time being at least, the things which have divided us because we find ourselves in unity upon those two laws upon which Jesus said the whole law and the prophets hung, on love to God and love to man. We are facing our common foe of commercialized vice, of human exploitation together, and we are receiving abuse. As we stand side by side it becomes impossible for us to do anything but love our fellow Christians, and we are willing that they should make their intellectual expression of religion according to their own type of mind, and that they should worship after their own forms and customs.

We have made, only within the past few days, another great discovery. We have discovered that evangelism and social service are not only inseparable now and forever, but are one and the same. In other words, when we get together seriously upon the work of social service we find that we are together upon what we thought was the remote work of evangelism.

The evangelist is to proclaim the full Fatherhood of God—a God who rules his household with the unwavering hand of justice and with a heart of love. Thus the invocation of the heavens for divine justice and the cry of an Infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other, either by malice or neglect, and he does not love the strong child better than he does the weak.

We feel a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin, whether of indifference or intent, against our brother or our sister, is an offense against an outraged and righteously indignant God, that social morals and personal religion are

one and inseparable now and forever, and that God is not a seller of indulgences at any price.

The third article of our evangelical message is the absolute certitude of judgment. Shall not God avenge those whose cries come up to him day and night? Yea, speedily he shall avenge them.

The final message is redemption, the redemption of the individual in the world, and through him of the world itself, and there is no redemption of either without the redemption of the other.

The gospel is outgrown, the Christian pulpit is superfluous, the Church of the living Christ goes out of existence when the truths of the gospel, the vocabulary of the preacher, and the constitution of the Church no longer contain the words "God," "sin," "judgment," and "redemption," and they are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. They are applicable to every problem in God's world. Thus nearly all the things belong together that we have thought apart.

In fact, we have discovered that while we were praying for a revival of religion we were really in the midst of what promises to be one of the greatest revivals that this world has ever known. Our present sensitive social conscience simply means that we have a "second blessing" and that we are again passing through the experience of religion. How on earth can there be any jot or tittle of difference between saving one man at a time or saving two? between regenerating an individual and sanctifying a whole city full of individuals?

The only difference between a true social evangelism and what we used to consider by that word is that the mourners' bench and mercy seat are full. We come, not one by one, but all are on our knees together. True social service is simply evangelism a hundred or a thousand fold.

Is it any less holy to crush out a den of vice than it is to regenerate a vicious man? Here again our differences are only in our use of terms, and not in reality and fact. Go to commercialized vice and to industrial injustice and say to

them, "We will make the laws tighter," and they will answer, "Very well, we will find ways to break them." Go and say to them, "We will make our courts stronger," and they will answer to themselves, if they do not to us, "The political power of our money is stronger than any court of justice."

But suppose you could go to them and say, "The Churches of this city, all of them, have gotten together. They are thinking, planning, and moving as one man to crush you." They might doubt it; but if they did not doubt it, they would fear it as they have not feared even the Almighty himself.

Now for these common tasks we are discovering, faster than we admit it, and we are conscious of it faster even than we express it to ourselves, that for these common missions we require no changes of our symbols or of the intellectual expression of our religious faith. We have passed the periods of both division and of toleration and we are entering that of serious coöperation. While Christian unity as a sentiment is everywhere in the air, it is taking perhaps two concrete forms.

The first is that which finds expression in such movements as the Christian Unity Foundation and the proposed World Conference of Faith and Order. But there is another form of Christian unity which is possible without waiting for any Conference on Faith or Order. The principle of evolution is that of passing from the indefinite, incoherent, homogeneous to the definite, coherent, heterogeneous. That is simply to say that denominationalism may be considered as a mark of human progress. Denominationalism and sectarianism are not the same thing.

Diversity rather than uniformity is the expression of evolution. But God has put into our human order another principle of progress together with that of diversity; and everywhere in the order which he has made we find mingling together unity and diversity.

I think that the movement of which the Federal Council of the Churches of Christ in America is the most concrete expression is an illustration of this principle of progress. Federal unity is, I think, stronger and more vital than any

other form of unity now possible, because it is unity with freedom and because unity is stronger without uniformity than with it. Federal unity is a larger immediate possibility than the unity of faith and order, because it is so much simpler a process. It takes less time. We may all join ourselves to the common task and gird our garments just as strong whether or not our outward habiliments are just alike.

Getting together in action saves a tremendous amount of the time unnecessarily spent in mental processes, because by getting together in action we find that we really are thinking alike without taking the time to do it by a philosophical process. I am sometimes asked if I think it probable that the thirty denominations which are the constituent bodies of the Federal Council will hold together in permanent unity, and my answer is this: There is less differentiation and distance between the two remotest bodies now in that Council than the differentiation and distance between the two wings of any one of these denominations. That is to say, we are closer together in this larger inclusiveness than we are within ourselves.

I should be willing to predict that within ten years there will be no self-respecting city where the Churches are not bound together in some form of effective federation.

Federal unity, however, recognizes the two principles of progress, differentiation and coherence. It recognizes that the kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine coöperation without regard to the ultimate result upon ourselves. It is not trying to get men to think alike or to think together. It is willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, uphold each other, and fight the common foe of the sin of the world with a common love for the Master of their souls, for each other, and for mankind.

Such a Church is absolutely irresistible. According to

biblical arithmetic, if one can chase one thousand, two cannot only put twice as many but ten thousand to flight; and if you multiply according to this arithmetic until you reach the twenty million Protestant Church members in this country, you can gain some estimate of what God intends that we should do.

I have discovered, I think, this interesting fact: that it is possible, almost always, to get the Churches into Christian unity, provided you can prevent them from discussing Christian unity. I am not asking men any more to come together from the various Churches to hold a conference with me on the question of Christian unity. I am willing to talk with them upon almost any other subject but that. The important thing is to get them together to show them the common social task—a task which absolutely cannot be done unless they do it together—and leave them to draw their own inference as to their duty, and as to the will of God and the Spirit of Christ.

The social task of the Protestant Church and its call for united action are one and inseparable, now and forever.

The men and women of this Congress, who have been showing the Church her social obligation, have builded better than they knew. In their revelation of her social task they have been uniting her divided forces. Meanwhile the Church has been the archcreator of the deepest and the greatest of the social problems which now demand that she act as one great social power. When the task is completed and she becomes the conscience, the interpreter, and the guide of the social order, and when the spiritual authority which she possesses is translated into one common tongue and her voices become one mighty voice, the gates of hell shall no longer prevail against her, and she will be no longer weak and helpless before the haggard, sullen, and defiant face of injustice, inhumanity, and heartless neglect, and she will be able to take care of all her children—and her children are humanity.

Finally, then, brethren, the creative work of home missions can be conceived, to-day and to-morrow, only by a

Protestant Church with the social vision and impulse, and can only be performed by unity and comity.

And only by these selfsame tokens can the heathen lands be redeemed; the heathen of those lands who come to us be shaped into a Christian democracy; the Christian Sabbath be saved; the Christian home preserved in sacred purity; our boys delivered from the hosts of sin; our girls delivered from the lust of men; the people redeemed from injustice and oppression; our evangelism be redemptive, and the Christian Church itself saved from becoming atrophied and from the contempt of the world; by an immediate sweeping social vision and an instant sense of genuine and earnest unity, through which and by which only her spiritual authority can make the kingdoms of this world the kingdom of our Lord.

“THE CALL OF THE NEW SOUTH”

THIS book is the proceedings of the first session of the Southern Sociological Congress, held in Nashville May 7-10, 1912. It contains 387 pages beautifully printed and handsomely bound in cloth. It has forty-one addresses by experts on such subjects as Child Welfare, Courts and Prisons, Public Health, Negro Problems, Enemies of the Home, Education and Co-operation, the Church and Social Service, and the Qualifications of Social Workers.

There are only a few copies of this book left. If you are fortunate enough to have the book, you should hold on to it, for soon it will be impossible to secure a copy. It is the first book of this wonderful movement, and is more and more appreciated as the movement develops. As long as our supply holds out you may get a copy for \$2 from the office of the Southern Sociological Congress, 323 Sixth Avenue North, Nashville, Tenn.

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HISTORY

Inaugurated by Gov. Ben W. Hooper, of Tennessee; founded by Mrs. Anna Russell Cole, of Nashville; supported by the hearty co-operation of all Southern Governors, save one; presided over during 1913 by Gov. William H. Mann, of Virginia; held second Congress in Atlanta April 25 to 29 with over 1,000 delegates in attendance; 96 specialists in sociology on program conducted six simultaneous Conferences for four days on Public Health, Courts and Prisons, Child Welfare, Organized Charities, Race Problems, and the Church and Social Service.

PROCEEDINGS

All the important addresses and findings of the Atlanta Congress are now being published in a handsomely bound volume of about 500 pages, entitled "The South Mobilizing for Social Service." It is a library in itself on up-to-date studies of Southern sociological questions. It will be sent free to members. Additional copies can be secured for \$2 each by ordering immediately. The supply is limited.

To J. E. McCulloch, General Secretary Southern Sociological Congress, Nashville, Tenn.:

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